

The Colgate-Rochester Divinity School Bulletin

VOLUME III

NO. 5—PAGES 359-480

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MAY, 1931

Published five times each year, in October, November, January, March and May, by the Baptist Education Society of the State of New York, at Rochester, N. Y. Entered as second-class matter April 11, 1913, at the post-office at Rochester, New York, under the Act of August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 30, 1920.

A PSALM

WILLIAM G. MATHER, JR. '27

He is my Guide. He is a tall pine on a distant ridge,
He is a mountain peak beyond the clustered foothills,
The pole-star breaking through the clouds of storm at sea.

When the sun blazes at noonday, the light is His;
At evening, He paints the splendor of the West;
The night falls, and His high stars shine o'er me.

The hand that swings Orion in his place among the spheres,
The hand that shapes the rose within the rosebud, is the
same;
He speaks in thunders and in whispers.

I climb the mountain's height, and He is there;
I push down the valley, and He has gone before me;
The lands east of the dawn and west of the sunset are not
strange to Him.

As a child He watched my toddling feet,
As a boy He saw my heedless paths;
As a man, He knows the way I take.

In my joy, I heard His pealing laughter; in my sorrow,
His sob;
He gloried in my strength; yet when illness came, He leaned
above me.
He has guided me through paths both rough and smooth.

Life's journey has been sweet because of Him;
His Spirit fills each pore of earth and star;
He knows the land of Death, and I shall trust Him.

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PURE FOUNTAINS

LELAND FOSTER WOOD

And may it be that fountains pure,
Flow up within the impure heart,
Like crystal springs all undefiled,
Until somewhere along the course,
Some noisome stream from loathsome pool,
Pours in its filth and mingles there,
With the pure stream that else had flowed along,
Between the banks of life all sparkling clear?

And where there flow these crystal streams,
These limpid waters of a better heart,
Than one might think who only sees the mire,
And does not know the fountains sweet and clear,
That lie back there within the heart's true depths,
Where never yet pollution has come in;
May there not be a healing influence sent,
Removing that dead thing, that poison vile,
Without which all the waters had been pure,
So letting flow in freshening health again,
All those pure streams which may redeem the world?

THE ALUMNI

I

ALUMNI WEEK, 1931

LELAND FOSTER WOOD

When fragments of mere time are picked up and packed with high meaning, it is worth pausing to record the fact. Such was the case in Alumni Week, 1931, at the Colgate-Rochester Divinity School. Not merely the joy of coming back to familiar scenes, but much more the rekindling of the fires of the heart, and anticipation of intellectual fellowships of a high order, and of spiritual bread for many days to come, brought graduates and friends in large numbers during the week following Easter. It was the second celebration of Alumni Week for Colgate-Rochester, and it marked the initiating of the Walter Rauschenbusch Memorial Lectureship. Add to this the stirring of interest in the actual breaking of ground for the new buildings that are to be the abode and the outward sign and symbol of the school for generations to come on the noble hilltop overlooking Rochester and vicinity, and the mental picture is complete.

When the meetings began our beautiful parlor, where hundreds have gathered for such occasions and which we cannot leave without a touch of regret, seemed too small. Rarely if ever has space been more at a premium in it. The program had evidently been regarded as attractive both in its richness and in its variety. It got off a little ahead of time, for those who came early, in the informal chapel service on Tuesday morning, when a number of the alumni brought brief messages to one another and to the present student and faculty body. The opening of the formal services occurred at 2:30 in the afternoon, when Dr. David Jones Evans, Woelfkin Professor of Preaching, opened the exercises with a service of worship, using the Moffatt translation of the 61st Psalm, words challenging and well rendered both by the translator and by the reader. The quartette selection which followed added a touch of harmony, unifying and spiritual, in a beautiful rendering of the words, "Grace be unto you and peace. . . . Ye are God's temple." The quartette was a credit to the school, and to Professor Gustav Lehman, our professor of music. Each main session was opened by a brief service of worship in which Professors Evans

and Lehman co-operated. Professor Lehman's own solos, and one sung by Mr. Livingston Lomas, tenor in the quartette, will be well remembered.

President Albert W. Beaven, presiding at the first meeting, introduced Dr. John R. Mott, statesman of the Kingdom, whose life and work have been known and read by all the world so long that he hardly needed an introduction as he opened his series of lectures on the subject "Liberating the Lay Forces of Christianity," on the F. Wayland Ayer Memorial Lectureship. In response to the introduction by President Beaven, Dr. Mott said that he was glad to bear testimony to the fact that the institution has a large and warm place in his heart owing to the fact that he has come in touch with the larger Colgate and Rochester, at work in the body of their alumni, on the far-flung fields of the world. He also paid a tribute to Mr. Ayer as a Christian layman. In his first lecture Dr. Mott laid emphasis on the fact that the most vital and fruitful periods in Christianity have been those in which laymen have most vividly realized and most actively sought to fulfil their obligations to the Kingdom. When one-tenth of the people in the churches do nine-tenths of the work and the world is waiting for the redeeming service which the church may render, it is evident that one of the major problems in the training and in the activity of ministers is that of releasing the lay forces. Through these forces, released and filled with power, a great new day for Christianity and for the world may be brought in.

In the series Dr. Mott's topics were "The Contribution of Laymen to the Christian Church," "The Need of Augmenting the Lay Forces of Christianity," "Influences Which Militate against the Larger Participation of Laymen in the Life and Work of the Church," "Lessons from Other Centuries," which topic was left mainly for treatment in the published report, and "The Secret of Liberating a Greater Lay Force." Inasmuch as these lectures will be published during the coming year it is not necessary to attempt to give anything of their content in the space available here. But we will say that it was very good to have Dr. Mott with us, and to hear the messages which he brought. Both his presence and his message were an inspiration to all who heard him, and the influence of his visit will carry forward into the days to come.

In the second lecture hour of the afternoon, Professor Henry B. Robins introduced the first Rauschenbusch Memorial lecturer, Dr.

Justin Wroe Nixon, as a student of Rauschenbusch and later a colleague, a man well fitted thus to interpret the spirit of Walter Rauschenbusch. Dr. Nixon said that his acquaintance with Professor Rauschenbusch made it easier to believe that such a man as Jesus once lived on earth, that Rauschenbusch was an exemplar of a religion, marked by saintliness, and by world-wide influence, and that he embodied an idea whose hour had come, the idea of a world-transforming religion. The Rauschenbusch lectures will be published in due course under the title "The Moral Adequacy of Christianity," and we counsel our readers to look forward to this as a very significant book. The first lecture traced the fate of the great idea of Rauschenbusch of a world-transforming religion during the period since the war, and found that it has not fared too well with the social gospel during that period. Though many things for which Rauschenbusch stood against bitter opposition, are now widely taken for granted, yet the war period and its aftermath have created an atmosphere and a temper of mind in which the currents have set against the social interpretation of religion. Now, however, there seems to be a turning of the tide.

In succeeding lectures Dr. Nixon dealt with "The Contribution of Christianity to an Experimental Morality," "The Struggle of Christianity with the Social Order," "The Christian Type of Personality," and "The Strategy of Progress in Organized Religion."

But let us go back to the second formal meeting in the series, a worship service at the Lake Avenue Baptist Church, conducted by the pastor, Reverend Whitney S. K. Yeaple, with Dr. Ralph W. Sockman, pastor of the Madison Ave. Methodist Episcopal Church of New York, as the preacher. He spoke on the influence of great personalities, a subject which fitted well into the impressive worship service. At this point we may bring the topics of Dr. Sockman's lectures of the succeeding days to attention. On the subjects, "The Minister and the City's Moods," and "Preaching the Eternal Gospel to the Modern Mind," and in his conference, he brought messages which were greatly valued for their clearness of vision and brilliance of presentation, and also for a touch of evangelical warmth which pervaded them.

In speaking of The Minister and the City's Moods he said that while the old contrasts between the city and the country are disappearing, yet there are certain moods which are more characteristic of city life. The city mind is a non-mystical mind, whereas religion is couched largely in mystical terms. The city man is in the midst of an

environment which suggests the power and effectiveness of man rather than the Power that is not ourselves. While this must be taken into reckoning, at the same time there is a danger in trying to meet the city mind on the level of the sidewalk. Not the work of some ordained Barnum, but a service which deepens and enriches the city mind is necessary. The city mood also is one of hurry. We must connect with this mind with its rapid tempo by shorter services, and perhaps more frequent ones, placed at times when the people can be reached. This is evidenced by the great appeal of the noon-day services during Lent. Moreover the modern mood in the city is a playful mood. There is more energy for play and less of sombreness in religion.

In his lecture on "Preaching the Eternal Gospel to the Modern Mind," the lecturer said the preacher must know both the eternal gospel and the modern mind, that he must preserve the present tense in religious experience, that there must be a partnership method, that he must adjust his program to the fact of transiency, and that the message of religion must contend against the forces making for separateness and for unbrotherly attitudes.

With no sense of lack of appreciation of what has gone before we may say that a high point in the week was reached when we drove up to the new site opposite Highland Park, and climbed to the hill-top of inspiration overlooking the city, but more especially at this time overlooking the future. President Beaven opened the vistas and pointed out the main features of the new plant as they exist in chart, diagram, and picture—a long dream, just beginning to break into reality. Associate Dean Ewell brought the sense of aspiration of the ages into the moment as he read some very well chosen passages, including Solomon's prayer of dedication, and the words of the seer, "Except the Lord build the house, they labor in vain that build it." There was an easy transition to the beautiful prayer of dedication and consecration of the enterprise offered by Dean Thomas Wearing. Down from the hill-top we came, descending physically, but spiritually remaining on a high level.

The social element in the reunion cannot be overstated, in the warmth of heart of old friends, meeting again and chatting of old times, or of new problems, as they walked again in familiar ways. But the main social event of the week was the Alumni Banquet on Thursday evening. This has been for many years a feature of commencement,

but now has been transferred to Alumni Week. It is the occasion for the delivery of the annual oration before the Alumni Association, and for the election of officers of that body. The meeting was held this year, as last, in the Asbury Methodist Church, very kindly placed at our disposal. In the absence of the Reverend Chester Jay Oxley, of the class of 1915, president of the Alumni Association, the vice-president, Reverend Floyd N. Darling, of the class of 1908, acted as presiding officer and toastmaster. The nominating committee brought in the names of the following men, who were elected: President, Reverend George J. Geis, of the class of 1892, of Myitkyina, Burma; First Vice-President, Reverend G. Pitt Beers, D.D., class of 1910, of Paterson, N. J.; Second Vice-president, Reverend Walter C. Mason, class of 1902, of Albany, N. Y.; Third Vice-president, Reverend Stephen Cunliffe, class of 1912, of Baldwinsville, N. Y.; Recording secretary, Reverend Henry W. Stevens, class of 1915, of Castile, N. Y.; Corresponding secretary, Professor Frank O. Erb, Ph.D., class of 1904; Orator for 1932, Reverend Alvah E. Knapp, D.D., of the class of 1899, of Amsterdam, N. Y.; Alternate orator, Reverend Max C. Wiant, class of 1913, of Harrisburg, Pa. The nominating committee to report in 1932, the Reverend Oren H. Baker, 1922; the Reverend Edgar C. Smith, 1915; Professor John B. Anderson, 1898.

We paused in reverent memory and appreciation as the corresponding secretary, Professor Erb, read the roll of those who have brought their earthly labors to a close during the past year, with work well done and influence still going on:

Class of 1869, James M. Taylor, in Greenwich, Conn., July 31, at the age of 86.

Class of 1873, Gilbert H. Frederick, in San Antonio, Tex., December 22, 1930, at the age of 89.

Class of 1874, Hugh O. Rowlands, in Oak Park, Illinois, April 26, 1930, at the age of 84.

Class of 1875, Cyrus H. Merrill, in Redlands, Calif., January 2, 1931, at the age of 86.

Class of 1876, Herman F. Titus, in New York, N. Y., March 21, 1930, at the age of 78.

Class of 1881, Leonard W. Cronkhite, in Greenwich, N. Y., February 28, 1931, at the age of 75.

- Class of 1881, Nimrod C. Smith, Southport, Indiana, June 5, 1930, at the age of 78.
- Class of 1882, Andrew K. Fuller, in Syracuse, N. Y., November 28, 1930, at the age of 75.
- Class of 1883, Ebenezer M. Bliss, in Riverside, Calif., April 9, 1930, at the age of 83.
- Class of 1883, Harry W. Reed, in Belvidere, Illinois, October 1, 1929, at the age of 74.
- Class of 1885, William D. Holt, in San Mateo, Calif., March 18, 1931, at the age of 72.
- Class of 1885, Jesse A. Hungate, in Riverside, Calif., December 4, 1929, at the age of 72.
- Class of 1888, Theodore Heisig, in Houston, Texas, November 6, 1929, at the age of 70.
- Class of 1889, Albert E. Seagrave, in Rangoon, Burma, February 6, 1931, at the age of 69.
- Class of 1890, Ola Hanson, in St. Paul, Minn., October 17, 1929, at the age of 65.
- Class of 1891, Benjamin W. Wiseman, in Mound Valley, Kans., February 1, 1930, at the age of 71.
- Class of 1892, Herman Lang, Detroit, Mich., November 6, 1930, at the age of 63.
- Class of 1892, Fred S. Retan, in West Newton, Mass., October 23, 1930, at the age of 68.
- Class of 1892, Creighton R. Storey, in Albany, N. Y., March 15, 1930, at the age of 67.
- Class of 1892, James A. Thoms, in Elsmere Park, Wilmington, Del., December 5, 1930, at the age of 67.
- Class of 1893, Archibald I. Ehle, in Gloversville, N. Y., December 6, 1930, at the age of 67.
- Class of 1893, James B. Morman, in DeLand, Fla., November 15, 1930, at the age of 62.
- Class of 1895, Henry S. Potter, in East Orange, N. J., October 10, 1930, at the age of 64.
- Class of 1895, Jacob Speicher, in Swatow, China, July 17, 1930, at the age of 64.
- Class of 1897, Gustav R. Schlauch, in McMinnville, Ore., December 6, 1930, at the age of 64.

Class of 1904, Gabriel B. Alexander, in Toulousse, France, March 15, 1930, at the age of 56.

Class of 1905, George W. Lewis, in Banning, California, June 5, 1930, at the age of 54.

Class of 1908, Russell B. Whiteside, in St. Louis, Mo., December 19, 1929, at the age of 49.

Class of 1909, Lorenzo D. Weyand, in Columbus, Mo., January 9, 1931, at the age of 51.

Class of 1914, Wiley A. Weart, in Cambridge, N. Y., March 20, 1931, at the age of 49.

The fellowship about the tables does not need to be stressed as an outstanding feature of the occasion. Very gratifying was it to have present as guests Mrs. Augustus H. Strong, Mrs. Walter Rauschenbusch, Mrs. Walter Betteridge, Mrs. Josiah Henderson, and Mrs. George Cross. These ladies were introduced and greeted with great appreciation. President Beaven gave in a few words a good report of the school, and followed this by a brief forecast of developments anticipated.

The man elected to give the annual oration was the Reverend Philetus McDowell, D.D., of the class of 1900, of Glens Falls, N. Y. Taking as his subject, "The Social Gospel and Millenarianism at Parallel," he presented these as having certain points in common, but both in their conceptions of a kingdom of God on earth not acceptable to him, and not coinciding with his interpretation of the Bible. He stressed the fact that the Kingdom of God as presented in the New Testament is not temporal nor material but inward and spiritual.

This address was followed by one given by the Reverend James D. Morrison of the class of 1921 on the subject, "The Day of the Young Preacher." In our day, he said, instead of Paul writing to Timothy, "Let no man despise thy youth," the young Timothy might write to Paul, "Let no man despise thy gray hairs." In other times when young men reached positions of eminence, it was exceptional, whereas in our day the older man is under a handicap, in a time that calls for plenty of pep and not much depth. The speaker, himself a young man, expressed his conviction that the trend of preference of the churches towards young preachers is unfair to the older ministers, unfortunate for the churches, unfair to the young preacher himself, and perilous to the future of the ministry. While we have an epoch of swift and

sweeping change, to which the young man can adapt himself more readily than the older man, both in point of view and in methods of work, yet it must be recognized that the greater part of the creative work of the intellectual world is done in the days when maturity has ripened the powers of youth. The speaker made a suggestion that was very welcome to the pastors when he expressed his belief that the preacher ought to be given a sabbatical leave so that he might find that there are other churches worse than his, and that the congregation on their part might find out that there are other preachers worse than theirs. It was a rippling address, but every ripple of humor had a depth of thought beneath it.

What about the faculty during all these days? Well, a school could not get along without a faculty, and in order to show the faculty members, they were used to introduce the lecturers, which gave them a certain amount of prominence and did not seem to interfere with the lectures.

A word might be said about the conferences conducted by the three lecturers. It was evident in every case that problems were stirring in the minds of the hearers which sought expression in the conference hours. While we cannot raise any of the problems here we may say that the plan of having a conference hour for each of the lectures seemed to be very highly appreciated.

This writer came to the close of the week with the impression that no better program of lectures is likely to be given in America this year.

Among the Alumni present were:

Connecticut	Norwalk	James N. Zeigler	1930
	Norwich	David A. Pitt	1905
Illinois	Chicago	Louis P. Jensen	1920
		Dowdy R. Mathews	1912
		Henry G. Smith	1917
		August P. Mihm	1895
Massachusetts	Forest Park	Frank W. Padelford	1897
	Newton Center	Walter L. Bailey	1927
	Springfield	Kilburn K. Holt	1929
	Westfield	Harold H. Slocum	1925
Michigan	Lansing	Roland M. Traver	1927
	Mt. Clemens	James W. Herring	1922
	Pontiac	Harold H. Davis	1918
	Port Huron	Jesse J. Runyan	1910
Missouri	St. Louis	George Hensel	1924
New Jersey	Newark	G. Pitt Beers	1910
	Paterson	Finley Keech	1925
New York (Outside of Rochester)	Rahway	Walter C. Mason	1902
	Albany	Harland K. Tuttle	1926
		Manning E. Van Nostrand	1906
	Albion	Alfred L. Pollock	1926
		Warren C. Taylor	1910

New York (*continued*)

Amsterdam	Alvah E. Knapp	1899
Auburn	Donald B. Cloward	1926
	George M. Reid	1912
Baldwinsville	Stephen Cunliffe	1912
Bath	George L. E. Parry	1915
Belleville	John W. Crippen	1909
Brockport	Edgar C. Smith	1915
Brooklyn	Oscar W. Sedam	1925
	William J. Zirbes	1892
Buffalo	Edwin T. Dahlberg	1917
	E. Herbert Dutton	1901
	Peter Geissler	1910
	Jay H. Greenley	1911
	Frederick G. Reynolds	1910
	Pietro E. Saltarelli	1910
Canandaigua	Kenneth L. Cober	1927
Canisteo	Carl E. Dawkins	1929
Castile	Henry L. Nicholls	1908
	Henry W. Stevens	1915
Clifton Springs	Stanley I. Stuber	1928
Cuba	William G. Mather	1927
Dundee	Thomas W. Carter	1900
East Aurora	Charles E. Kempton	1923
Elmira	Ernest E. Davis	1915
Fairport	Edwin B. Taft	1898
Fayetteville	George L. Cutton	1922
Glens Falls	Philetus H. McDowell	1900
Groton	Mark Rich	1925
Hamilton	Edward E. Chipman	1929
Hannibal	Floyd McDermott	1926
Herkimer	Chellis E. Nichols	1884
	Albert W. Sheckells	1930
Hilton	Rufus M. Traver	1898
Holland Patent	John C. Martin	1930
Horicon	Clayton A. Pepper	1925
Ilion	Fred W. Ainslie	1906
Keuka Park	Roy W. Hodges	1929
Lake Placid	Howard F. Myers	1924
Lakeville	George E. Haynes	1924
LeRoy	John R. Riley	1920
Little Falls	Charles B. Allnatt	1919
Lockport	Jeffrey D. Livingstone	1926
Manlius	Derwood L. Smith	1925
Medina	George R. Heath	1922
Morton	Charles F. Eddy	1906
Mt. Vernon	Elmer A. Love	1929
Newfane	Artemas P. Goodwin	1929
New York	Herbert D. Rugg	1916
Ontario	Ralph C. Drisko	1925
Oswego	Fred B. Vreeland	1925
Pavilion	Isaac C. Taylor	1891
Penn Yan	George F. Johnson	1893
Perry	John B. Freestone	1926
Poland	Newton E. Miller	1899
Ransomville	William D. Clough	1907
Richmond Hill	Charles F. Banning	1925
Saratoga Springs	Rolland N. Dutton	1929
Sherman	H. Clay Poland	1901
Spencerport	William H. Palmer	1884
	Joseph B. Sheppard	1902
Syracuse	Charles A. Bechter	1924
	Floyd Darling	1908
	William D. Golightly	1928
	Clayton R. Stoddard	1915
Weedsport	David T. Erickson	1928
Wilson	Cornelius W. Vandenberg	1930
Ohio	Harold R. Husted	1924
	Paul C. A. Menard	1902
Van Wert	Martzy Snyder	1928
Cleveland	Gottlob Fetzner	1889
Pennsylvania	Edmund Stevener	1926
Arnold	Hugh R. MacMillan	1903
Bradford	Roland O. Hudson	1927
Crafton	Morton R. Sheldon	1906
Ford City	Fred B. Iglar	1917
Philadelphia	Charles S. Dayton	1929
Pittsburgh	Otto E. Krueger	1912

		Arthur A. Schade	1910
		William L. Schoeffel	1921
	Washington	Arthur D. Smalley	1917
South Dakota	Madison	John F. Olthoff	1901
Virginia	Portsmouth	Archer B. Bass	1914
Canada			
Ontario	Peterboro	Joseph H. Sutcliffe	1928
Manitoba	Winnipeg	Ferdinand A. Bloedow	1905
China			
Szechuan	Chengtu	Joseph Taylor	1901
	Suifu	David C. Graham	1911
India			
Burma	Myitkyina	George J. Geis	1892

II

ERNEST DEWITT BURTON

Interpreter of the New Testament

JOHN WILLIAM BAILEY, PH.D.

*Professor of New Testament Interpretation,
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"Ernest DeWitt Burton: exact scholar, statesman in the kingdom of God; tireless in toil, making his body a living sacrifice to spiritual purpose; exponent of truth and justice by careful logic; competent equally in small detail and comprehensive plan; forecaster of educational development, director of the second main episode of the University's history, and, at the last, amazing leader from the cloister, daring enough even for Chicago, and blazing white in the consuming flame at the summit of his service, so that we who stood by could only say as he rode full-tilt into glory, 'My father, my father, the chariots of Israel and the horsemen thereof'"—thus, Allan Hoben characterized President Burton.

The life of Dr. Burton was many-sided. As creative and productive scholar in the New Testament field, a wise and much sought counsellor in great enterprises, missionary and educational, as Director of the University Libraries, and chairman of the Committee on Library Buildings and Policy for the University, as twice chairman of Commissions to study educational plans and programs for China, as first, and, by common consent of his brethren, the natural and great President of the Board of Education of the Northern Baptist Convention, and at last for two glorious and dazzling years the President of the University, he attained a position and an influence almost if not quite without parallel in our day and generation.

His most emphatic personal characteristic was a passion for the

truth. Dr. Burton succeeded at The Newton Theological Institution Dr. E. P. Gould, who had been dismissed by the trustees for his modernism. In August 1894 he wrote: "What I should do in a time of real trial I do not know, but I think I know quite well what I ought to do, now and then, namely, seek for truth with all my power, teach it calmly and wisely, entirely unmoved by what the papers say, or what the effect on my personal interests may be."

His second most striking characteristic was scrupulous care for accuracy. The precision of his language was very emphatic. He not only spoke so that one could understand him, but also so that one could not misunderstand him. A student of his who had been an honored member of one of the most famous mathematical faculties in America once said that "Dr. Burton had the finest mathematical mind he had ever met."

With this scrupulous accuracy, there was naturally an indefatigable industry, "an infinite capacity for taking pains." He wanted the truth and he was willing to work till he found it. When he went to Newton he did nearly all his teaching during the morning. After dinner he spent the afternoon in outdoor recreation up to about four o'clock. He then went to his study until six o'clock. He was out of the study for a light supper and rest until seven thirty. Thereupon he again entered his study and worked until after midnight. In his later years his multiplied duties changed his schedule. He did his teaching, and spent available mornings in study; the early afternoon he gave to committees, dictation, editorial work and correspondence. At five o'clock he went to his desk as director and organizer of university libraries. Here he remained until about seven, when he reluctantly answered the urgent phone request to come home. This library work was his recreation. In collaboration with Professor Edgar J. Goodspeed he prepared a number of years ago the manuscript for the Harmony of the Synoptic Gospels in Greek. About the time the manuscript was ready for the printer, Dr. Burton thought he had found a new and better arrangement of the material. With this plan in mind, the material was again prepared and made ready for the press. Again, just before it was to be sent, Dr. Burton thought he saw another new and still better arrangement. Again the manuscript was withheld, and the material rewritten for the third time. Then after twenty years the Harmony was published. In his address on "Business and Scholarship," he says, "I once spent ten years in reaching a

decision that, when I reached it, could be stated in ten lines. I do not know that anyone's action is different from what it would otherwise have been, because of these ten lines or those ten years. But that was what scholarship demanded of me."

That a task was difficult was to him no deterrent from undertaking it but only an accentuation of the reasons why it should be undertaken. At the age of sixty-seven, he accepted the great and staggering responsibility of the presidency of the University of Chicago, which he said consumed "twenty-four hours per day, seven days in the week." In an address on "Student Habits," he said: "In all the walks of life it is possible to acquire a real habit of invincibility, a quality of soul that makes the difficult more attractive than the easy, and the impossible not an inhibition of effort but a challenge to the greatest effort. He who has this quality may go down fighting, but he will never strike his colors, and will dread no pain but the pain of remembering that in some situation he did less than the best of which he was capable."

Another quality of his spirit was his open mind and his intellectual honesty. In an address before a state convention, he said, "By nature I am a conservative. Every move I have ever made in giving up my conservative point of view has cost me pain. I have suffered in every experience in which I have yielded a point. But when the evidence has convinced me, I should be guilty of dishonesty if I did not accept and affirm the position to which I am really led by the evidence." In his desire to have only the truth, he carefully evaluated his own personal desire as well as the evidence. He expressed the principle controlling him in these words, "I must have more evidence to support a truth I want to believe than to support that I do not want to believe. For if I want to believe something it will be natural to accept it on inadequate evidence, and if I do not want to believe it I shall naturally minimize the evidence that supports it. I must therefore demand the more evidence for the one, and the less for the other. In this way I may help to balance my natural prejudgment of the matter."

Dr. Burton had a clear conception of the task of a New Testament interpreter and the principles which must control him in any true procedure. He held that "no professor who is really free himself will deny the same freedom to his students." He was not so greatly concerned to tell us *what* to think as he was to teach us *how* to think.

Truth was his pole star and he was "conscience incarnate," and ready to pay any price in strength and time and pains to find it for himself and help his students to find it for themselves.

In order to equip himself for the work of interpreter, Dr. Burton gave himself with intensity to the study of the Greek language. Soon after he began his teaching, he completed a statement of the rules of Greek syntax as found in the New Testament. This was published in 1893 in Chicago as "Syntax of the Moods and Tenses in New Testament Greek." It at once took a foremost place among the tools of New Testament scholars both in America and in England. With all the new discoveries and our new understanding of the language of the New Testament, it is still in small need of correction, and remains one of the oft-quoted authorities. He accepted the historical method as the only true one. In this method one employs grammar and lexicon to determine the thought which the writer or speaker had in mind when he was writing or speaking. One must by careful study determine the natural usage and meaning of the words employed by discovering from all available material the range of meanings of the principal terms used in expressing the thought. The possible meanings of a given phrase or sentence or paragraph must be those that lie within the range of meanings discovered from this larger body of material. The special meaning assigned a word must be one which lies within the scope of the reflected usage and which best fits the general movement of thought in the passage. This is the first stage of interpretation and was designated by him as the grammatical stage. The second stage is logical interpretation, in which stage the logical but unexpressed connections of clauses and sentences must be determined and the continuous current of thought derived. The third stage is the constructive stage, in which the whole thought is viewed as an organic unity, and the whole must be expressed in proper relation, proportion and perspective. It was this field of literacy and grammatical interpretation that he cultivated so long and so assiduously. Professor Burton agreed in 1896 to undertake the writing of a commentary on Galatians as one of the volumes of the International Critical Series. For twenty-five years this was the center of his interest in New Testament study and the book was published November, 1920. For the twenty-five years' work he received \$1,000. His manuscript was practically ready in 1908 but there still remained a few verses upon which his final comment awaited certain lexico-

graphical studies which he had never had opportunity to complete. He therefore turned aside to these studies and they were continued for ten years—that he might correctly interpret five verses of the letter. These studies were printed in part as appendix to the commentary, occupying 158 pages of fine print, and constituting the most distinctive and distinguishing feature of this peerless volume.

In addition to this and as a further advance in the same field Professor Burton had, as early as March, 1898, projected a great English Dictionary of the New Testament. It was not to be along the lines of a Bible Dictionary, but of a lexicon, similar to Thayer, based on a study of the Greek to be sure, but a lexicon of all the principal words of the English text of the Revised New Testament. Because of the pressure of other duties and ill health—so long with him—the project lay dormant for more than twenty years, only certain lexicographical studies already mentioned having a bearing upon it. In 1920, Dr. Burton revived the idea and proposed to carry it through to speedy completion. He associated with him two expert lexicographers and the work went on for two years with frequent interruptions. It has never been completed. It was carried only through the letter A. Certain studies which Dr. Burton had himself prepared for the lexicon, on twenty-five of the leading terms in the New Testament, were edited and published in 1927 by Dr. Harold R. Willoughby, Assistant Professor of New Testament literature in the University of Chicago, and his literary executor. They constitute a unique contribution to New Testament study and reveal the incomparable New Testament lexicographer that President Burton was. In this field he had no rival and has no successor.

One phase of New Testament study which has in recent years come into great prominence—namely, the study of the mystery religions as interpretative of New Testament religions and theology—was a phase to which Dr. Burton gave comparatively minor attention. In the preface to his commentary on Galatians he writes: "When the study of the religions of the Roman Empire, commonly known as the mystery religions, came into prominence, I gave some study to them, with the result that I became convinced that the contribution which a thorough investigation of them would make to the interpretation of this Epistle, would not justify the postponement of the publication of this work for the period of years which such an investigation would require." This statement represents his general attitude toward this

field of study and its value in the interpretation of the New Testament. When these religions have been properly evaluated and have been assigned their proper level of significance in relation to the interpretation of New Testament religion, I think it is certain that they will not be given the value which a considerable number of students in this particular field have assigned them. I think it probable that Dr. Burton's evaluation of them will be found to need some revision, but the final judgment will certainly be near that which he expressed.

Dr. Burton himself published thirteen volumes. Three volumes of his work were edited after his death by Professor H. R. Willoughby. He had two in collaboration with Professor William Arnold Stevens; two, with Professor Shailer Mathews; two, with Professor Edgar J. Goodspeed; and one, with Professors J. M. P. Smith and Gerald B. Smith, a total of twenty-three volumes—most of them New Testament studies. For the American Institute of Sacred Literature, he himself wrote eight studies, and one in collaboration with Professor Fred Merrifield.

As Director of Libraries of the University and Head of the Library Commission, he published twelve annual reports; as chairman of the Board of Education of the Northern Baptist Convention, he collaborated in twelve; in the field of missions he published three; as chairman of the Committee of Five reporting to the Northern Baptist Convention the plan of organization of the Board of Promotion, he composed one report; as President of the University he wrote two annual reports and a prophetic description of what the University should be in 1940.

In addition to his contributions as editor of various publications, he wrote and published more than one hundred articles covering a wide range of interests, and some of them of the very highest technical significance in the New Testament field.

His amazing achievement is largely due to three things: 1. He gave little thought to anything except the work he had to do; 2. He had a mind that had been so trained and developed by his endeavor always to be and do his best that it worked with almost flawless accuracy; 3. He was so determined to know and express the truth that he worked nearly incessantly.

III BORN AGAIN

GEORGE A. SMITH, '76

This is not a theological mystery as Nicodemus seemed to think. It calls for no miracle, just the unfolding of the law of development. Every springtime is the rebirth of nature. Every revolution of the earth is the alternate rebirth of day and night. All fertile seeds you plant are the new born germs of millions of forbears, else you would have no seeds to plant. The strawberry plant you hide in the earth today must be born again many times if your table is to be often graced with luscious fruit. The first born wild violet is reborn a cultured pansy, and the native dog rose becomes the "American beauty."

Nations are born again. Italy was once-born under the imperial Caesars; twice-born by the genius of Mazzini, Cavour and Garibaldi; thrice-born under Mussolini. Nations like Russia and Mexico are still travailing in pain, until they shall be delivered of new nations, worthy of a place in the brotherhood of nations. English prisons, once a blot on British civilization, were ridiculed out of existence by Dickens and Howard, and were born anew. Many outgrown institutions have been revamped; many a decaying community born again. Science and art, under the impulse of mother nature have reproduced beauty and utility; until the world is being born anew as a picture gallery and industrial laboratory.

The supreme rebirth is man. All earthly rebirths are from below; man's rebirth is from above. All renewals from below are material and temporal; man's birth from above is spiritual and eternal. Man encounters many critical periods in his earth life, and they may all lead to important decisions; right relations with his fellow men are of great consequence. A far more critical period is when he gets right with God, when he recognizes the value of his soul life and its eternal destiny. "Twice-born" men enter upon their spiritual inheritance the moment they decide to be "followers of God as dear children." Then follow successive renewals all along his pilgrimage. Every successive mile-post on the journey may afford new glimpses of the beauty and grace of his life, "hidden with Christ in God."

IV

THE MADNESS OF THE PROPHETS

FREDERICK WILLIAM STEWART, '14

All Jerusalem was aghast! Tongues were wagging and speculation was rife. Though he was from one of the best families and was known to everyone, yet he continued day after day to walk the streets of the city stark naked. Was he as mad as he was naked? Would they arrest him? No, for this was the Prophet Isaiah, Jehovah's man, and everyone knew that this strange, silent performance must be a dramatized parable. When he should be ready, they knew he would speak.

Not every prophet goes naked, but every true prophet has in his make-up a touch of madness, a self-effacing absorption in his cause that leads him at times to do anything, however strange and startling, that will bring his message to public attention, while utterly oblivious of the notoriety he may be winning for himself. This is what made Paul exclaim, "We are fools for Christ's sake." And out of this have come those flashes of prophetic drama that have marked the whole course of the story of prophecy. The Old Testament records many of them.

Isaiah's nakedness, for example, was meant to impress on his countrymen the dire consequences of the contemplated alliance with Egypt and Ethiopia against Assyria. A much earlier prophet, Ahijah, stripped from his shoulders a new cloak, donned for the purpose, tore it into twelve pieces, and gave ten of these to Jeroboam, vividly assuring him that Jehovah would thus give him ten tribes of Solomon's kingdom which was about to be disrupted. Again the great Jeremiah journeyed to the banks of the Euphrates and there buried a soiled loin-cloth. "After many days," he returned and dug it up, only to find it ruined. All this he did in order to tell his people how filthy and useless they were in Jehovah's sight. At another time he appeared at the Temple, wearing round his neck a wooden yoke, and when challenged as to the meaning of his act, told his astonished hearers that thus they must submit quietly to the yoke of Nebuchadnezzar of Babylon. Yet again Ezekiel twice symbolized the impending doom of Jerusalem and the terror-stricken attempt of the remaining citizens to escape, first by digging through the mud wall of his house and crawling out with a bundle of hastily gathered stuff on his

back, and later in the presence of onlookers by eating bread "with quaking" and drinking water "with trembling and with fearfulness."

But prophetic dramatizing probably reached its highest point of realism in the action of Hosea of Samaria. Utterly ignoring his own domestic peace and happiness, and flying right in the face of ancient custom and law, he deliberately sought out and married a known harlot, bought her from her lovers at the price of a miserable slave, and then held her in semi-confinement in the hope of working a reformation in her life. To his amazed and horrified neighbors he said that this strange procedure was to impress on them the wonder of Jehovah's redemptive love. Would any price be too great in order to convey that message? Hosea thought not. He was a true prophet. And prophets are like that.

Certain characteristics save these dramatic gestures from being sheer fanaticism. First of all there is in each case a consuming pedagogical passion, to convey to men vividly and effectively what the prophet conceived to be a divine message. "I'd stand on my head in the pulpit," said a modern prophet, "if that would get my message across." That's it. Nothing too hard, too absurd, too shocking to the conventionalities, provided men are made to hear. This means, of course, entire sincerity and moral earnestness on the part of the prophet. Such episodes are marked by spontaneity, aptness, and effective drama. Prophets who lack imagination, dramatic instinct, and a touch of divine madness, must needs omit such gestures. For when such things are attempted by little men, for cheap publicity or personal aggrandizement, in imitation of another, or insincerely, they merely disclose the charlatan.

Turning to the New Testament we find this same prophetic technique employed. For this reason John the Baptist chose to live in the wilderness, adopted strange clothes and diet, to let Judea know that God had once more sent an Elijah-like prophet. He dramatized his call to office. And why did Jesus use force in cleansing the Temple? Did he work a permanent reform? Probably not. Did he not violate some entrenched rights? Undoubtedly. But he was impelled to make his protest against social and religious wrongs dramatically, in order to challenge attention to his message by appeal to the spectacular. And may we suggest that, with all the rest that theologians have found in it, this may well have been a central purpose in the crucifixion of Jesus, which he "accomplished at Jerusalem?" Escape for him had

been physically possible, but his controlling passion to convey to men the extent and significance of the redeeming love of God made it spiritually impossible. To all of the words he had uttered he must add this last dramatic appeal to the hearts and imagination of men. It seemed madness. Peter had said so. But Jesus was a prophet.

The pages of history could add many more episodes to the ones here cited. There was Francis of Assisi who, when he would renounce his old life, its wealth and position, its extravagances and its vices, even stripped off the clothes his father had given him and started out on his new life stark naked. Or again there was Henry Ward Beecher who astounded his Brooklyn audience by selling from his pulpit a Negro slave. Could he end slavery by selling all the slaves in the country from that strange auction block? Absurd, of course! It was just a dramatic gesture, but, oh, how effective! It made men think. Carrie Nation with her hatchet wrecked very few saloons, but no words of hers could ever have served her cause as did her prophetic madness.

In other fields, Diogenes seemed to make a fool of himself by carrying a lantern in midday, yet no teaching of his has been so far reaching as this concerning the rarity of a truly honest man. Gautama, like Francis of Assisi, renounced all the comfort and ease of his father's sheltered court when he entered his new life, and made this vivid by dramatically exchanging his princely garments for the rags of a beggar. And today we have Gandhi. Why does he fast? Just to challenge the attention of the world to his demands for justice to his people. It is acting, sincere, prophetic acting.

Recently there was held in Detroit a significant conference of persons interested in religious life in our colleges. To it were invited delegates from Negro colleges, who were assured beforehand that if they came, they might for four days forget racial discriminations and just be human beings. The hotel management had agreed to open bedrooms and dining-rooms to all alike. Meanwhile there came a change of hotel ownership, and the Negro delegates arrived only to encounter the old familiar lines drawn against them. What should the conference do about it? With fine unanimity they revealed their loyalty to the whole group and expressed their approval of the original plans. But what more? It was proposed that the whole body quietly withdraw from the hotel in protest, and find another meeting place. Hours were spent in animated debate. It was a very complex

matter. In the end it was voted to remain and complete the conference in which so much time, energy, and money had been invested. That action was doubtless wise; it was certainly expedient.

But what if the conference had moved? No better conference conditions were assured. In fact half of the effectiveness of the original program might easily have been lost. And such an act would have done little to settle the race question in America. But such a move, costly and inconvenient as it would have been, would have dramatized vividly the protest of eight hundred college folk against racial injustice, would have focalized public attention on the matter, and might have carried profound pedagogical influence in this troublesome matter. The conference was cautious, prudent, just, but it lacked prophetic imagination and dramatic instinct. Above all it lacked that touch of madness that might have made it truly prophetic.

Today America and the world are in great need of real prophets. Heaven grant that some of them may be touched with madness for justice and brotherhood and the Kingdom of God!

V

MINISTERIAL ETHICS

ELMER ALBERT LOVE, '29

The historic professions of the world have gathered about them a fairly well-defined code of ethics. These codes do not consist in hard and fast rules so much as they do in general principles of conduct. The physician observes certain traditional customs in dealing with his patients and with his fellow physicians. A system of ethics governs the lawyer in his work. And so it goes, in many different walks of life. Professional ethics are simply efforts by which professional people seek to do their work and treat their fellows with courtesy. The Christian ministry is the one profession of all others that should diligently observe high and noble ethical practices.

The Minister's Attitude Toward His Profession

If one meets with even a measure of success in the ministry, he will first of all respect himself and his profession. There are good ministers who drift into the thoughtless and unlovely habit of speaking ill of their profession or of the Christian church as an institution. The weaknesses of those who serve the church are no doubt

as glaring as those of all human beings. The historic church organization has many a dark blot on the pages of its record. But it goes without saying, that the minister who specializes in such criticism is surely a misfit. I doubt whether any man can go far who does not respect his calling.

The minister should also be convinced of his own obligation to maintain the high reputation of the Christian ministry. It is always "news" when a clergyman does wrong. That is all the more reason why the individual should be careful to give no cause for offense. "The community expects a closer adherence to moral standards on the part of the minister than from the ordinary man." Ministers object to such distinction between the clergy and the laity. They maintain that there is one standard for all in matters of Christian living. The contention seems sound. But we must face the facts. Our responsibility may also be our neighbor's responsibility, but we ought to live up to ours whether he does or not. Perhaps our doing so may help him. It is not a fault, however, that the people have high standards for the ministry but rather a compliment.

Another reason for any apparent difference in standards comes about because of the nature of the minister's work. He is dealing primarily with character and unseen, spiritual realities. The physician may help one to health, but the minister is a giver of abundant life. The lawyer may clearly define the law and be an immoral man, but the minister is dealing with spiritual truths which must be spiritually discerned. Even the careless and wayward person looks for help in time of need to someone who is not of his own kind. If the people are able to look up to the minister, they will have a tendency to move up toward him.

Integrity is the one word that describes the minister in all his work. Integrity suggests his whole attitude toward his profession, his time, his money, his fellow ministers, his family and his God. Habits of integrity, even in matters of minor importance insure one's playing the game according to the spirit as well as according to the rules.

One other consideration is of importance here. Even where the minister is perfectly square and above board but a little greedy or over-ambitious or needy, he may be tempted to become involved in some business deal on the side. I know personally a brother minister who has spent many unhappy days and years because he sold stock

in a concern which turned out badly for himself and for his friends. He thought he could make some extra money without much effort.

Dr. Newell Dwight Hillis bequeathed us a paragraph which if observed scrupulously would bless the world of ministers:

"Nothing can be higher than the call to shepherd Christ's poor and weak, and happy the minister who has never interpreted his ministry in terms of intellect alone, or has never secularized his sacred calling, and who at the end of his life is able to say: Behold these are the sheep thou gavest me, and not one of them is lost."

The Fees of the Minister

I include a paragraph here about the fees of a minister as it follows closely a consideration of his attitude toward his profession. One needs common sense at this point and will do well to take care lest a selfish principle govern his actions. As far as I know there is no question of ethics involved where a minister receives fees for outside addresses such as at Commencement time, Lenten period or for special occasions. Of course his own work will be his first consideration, and he will consider that as he accepts and rejects outside engagements.

There are two types of fees, however, that normally come to the minister in a non-liturgical church. These are fees for weddings and fees for funerals. The fee for the wedding is usually accepted and expected with no question of ethics involved. Sometimes the fee is very small and at other times it is very liberal. In any case the amount is enough to pay the minister for his actual work as he has an opportunity to thus form a contact with a new home, and to help create an influence for Christian family life. The groom who is at all able, will delight at such times to pay a reasonable fee to the officiating pastor or pastors. If he is not able, it may be a sign he is not yet ready to be married. But in any case the newly married man expects to pay something for the ceremony.

The funeral fee is a different question entirely. It would probably be better for all concerned if no fee were given to the minister where the funeral is in the family of members of the church. A little different situation is involved where outsiders call for a pastor at such times but even then it would still be better if no fee were paid except in a case of actual expense involved. The comforting and sympathetic

work of a pastor is not to be thought of in terms of money. There are circumstances, however, which govern action at such times.

Dr. Douglas does not accept baptismal or funeral fees. He says that in refusing funeral fees he has an occasional embarrassing experience but he is satisfied that in the long run his rule is best.

Dr. Charles R. Erdman says regarding fees for funerals, "He may accept a fee for funerals, if offered by persons of more than very moderate means, but he should *expect* no recompense other than the knowledge of having ministered helpfully to sorrowing hearts." This of course would raise the question of hurting the feelings of some poor family by returning a fee. Generally the minister could handle such a situation with wisdom.

My friend, Luther Wesley Smith, pastor of the First Baptist Church, Columbia, Missouri, home of Missouri University, Stephens College, and other educational institutions, has adopted a policy whereby he refuses all fees for funerals or weddings or other personal service. His contention is that the service of the church cannot be bought at any price but that any man who asks for it may receive it. On the other hand, he declares that if a man feels he can use the church when he wants its ministrations and immediately pay his bill, he will go away feeling no further responsibility in the matter. There is food for thought in the stand which Mr. Smith has taken.

The Minister as Citizen

The minister lives in a world of people and human interests. He cannot live to himself. As a citizen he is interested in questions that affect his community. He is the pastor and spiritual guide, however, of a great portion of the people that have different ideas and separate interests. He must decide just where a vital principle is involved and where the matter at issue is merely one of bigoted and partisan allegiance. No minister can afford to forfeit his influence with several families over some trivial neighborhood issue. Even in a moral question like that of law enforcement or prohibition observance he has a right to be sure that some political machine is not hiding behind a high-sounding slogan. Organizations such as the Anti-Saloon League have been at fault in such matters. Because of a name, they would make it appear that every minister should be on their side, while all opposing forces are wrong. In spite of admirable work done by the League and other forces, the name alone is no assur-

ance of right. The word of Bruce Barton to men in general is very appropriate for the minister, "Know when it is necessary to go to the mat." The true minister of Jesus Christ will not flinch in the clear light of moral duty but he will not be stampeded to join forces with every fanatical and enthusiastic group that raises an issue.

Dr. Nolan B. Harmon, Jr. gives the following rules concerning the minister's public relationships:

"1. No minister should in public speech or sermon take part in partisan politics as such.

"2. The minister not only has the right but is obligated to speak upon purely moral questions in pulpit or out of it.

"3. When a minister speaks or preaches on burning moral questions as bound up in political or other alignments, he must understand thoroughly every phase of the situation."

A minister loses nothing by trying to get the viewpoint of the other man and to have respect for his attitude, even when it is in opposition to the convictions of the minister himself.

The Brother Minister

There are at least two brother ministers toward whom we have specific ethical obligations. One brother has preceded us on the field of labor, the other follows. Then there is the group made up of one's contemporaries on related fields. Whether the work of the minister who has gone before has been good, bad, or medium, it behooves the present minister to utter only words of praise where possible, and otherwise none at all. No possible good is to be gained by criticizing anything that has gone before. In many cases the new minister will study carefully the plans of his predecessor and build along the same lines. Where he cannot build on the former plans, he can at least be tactful and not leave the impression that he is going to revolutionize the entire community.

There will be times when the former minister will be invited back to officiate for weddings or funerals. The proper method of procedure is for the invitation to be issued through the resident pastor. But there may be cases where the resident minister will not be consulted. He should then enter into whatever plans are made with good grace and in a Christian spirit. If the former pastor is back on a visit, the resident pastor should call upon him as soon as possible, and show

him every courtesy. Where both men have the Christian spirit, there is not likely to be trouble.

One minister can do a good deal for his successor by leaving complete records and explaining certain policies that are working. Of course he will be careful that he is not trying to outline the way in which the work shall continue. His warm commendation of the new man will help. If on leaving the field, he enters on his new work with all his heart and remains away from the old field, he will not be guilty of any breach of professional ethics.

Whatever personal correspondence is carried on must not be such as to interfere in any way with the new minister in charge. It is much better if every contact, even by correspondence be such as to help one's successor.

Bishop Warren A. Chandler, lecturing to a class of young ministers, referred to one of the regular ordination questions, "Will you go where you are sent and that gladly and willingly?" He proposed to change it, "Will you go where you are sent and stay away from where you've been?" "Now John Wesley did not put that in," said the Bishop, "but if he had known what I know he would have."

The former pastor may suggest to those requesting his return for any special service that the invitation come through the present pastor, if the people do not think of it for themselves. He may also tactfully suggest that the present pastor have part in the service.

One's relation to the ministers of his denomination and community may be helpful or fraught with jealousy and misunderstanding. Especially, are the ministers of the larger churches subject to criticism, if they seem to ignore men of less prominent pulpits. The fellowship of the ministry is one of the joys of the profession, and we soon learn that the least has his contribution to make. I knew a pastor of one of the largest Baptist churches of my state who at the meeting of the General State Association attended the sessions with diligence and took notes on the proceedings. Perhaps his interest and diligence were reasons for his success.

When a new minister moves into the community, it is well to call on him when he is conveniently settled and thus establish friendly relations. A continued spirit of friendly coöperation is good for the community as well as for the pastors.

The Minister and His Church

One hears frequently of a minister who feels that he has been mistreated by his church or by an individual or group in the church of which he is the pastor. An individual of great influence and with strong and positive character may come into direct conflict with the pastor. As a pastor said recently in connection with an ordination service, "the minister is the pastor of all his people and should not feel that he is under the direction of any one or of any group." This is a fundamental point for the minister who serves a church whose organization is democratic. The wise leader will watch himself carefully that he may not be guilty of catering to social or financial prestige. At the same time it is my own experience that the most influential members of the congregation will be the most just and sympathetic in their relationship with the pastor and will usually not be trouble-makers. I am convinced that the majority of breaks in the pastoral experience come because the minister himself is strong-willed or has a perverted idea of his own power as leader. Many ministers are over-sensitive and feel called upon to rule or ruin.

In addition to the relation which the minister has to his church as executive, he has personal contacts as pastor or "shepherd." Dr. Charles R. Brown stresses the personal touch as the one supreme factor in a pastor's success and includes in his treatment of the matter pastoral visitation or calling. He says: "I am aware that some ministers, who have gone over bag and baggage to the wholesale, machine-like methods of doing the Lord's work, speak scornfully of the whole habit of pastoral calling." They declare the day for it has gone and the up-to-date preacher has no time to go about ringing people's doorbells. "But," Dr. Brown continues, "my mind goes back to that other minister who called himself the Good Shepherd. He called his sheep by name, and led them out, and they followed him."

In his work as pastor the minister must necessarily formulate some plan for visitation. Such a plan gives the pastor of a large church an opportunity to keep in touch with actual need, and his people will probably enter into harmony with the plan since he seeks to treat all alike. Some make it a practice always to have prayer with the sick. Sincerity and friendliness will no doubt be the minister's best guides, as he seeks to make each visit a real event and a contribution to the religious life of himself and his people. It should go without saying, but unfortunately does not always do so, that the minister be no con-

veyor of idle gossip. Neither will he play the buffoon or clown. A man can be friendly without being foolish. The ministerial call on the sick should be brief. The minister should not try to take the place of the doctor and prescribe medicine or some other kind of cure, and above all when he starts to leave he will leave with no hesitation. The healthy as well as the sick are moved to a high state of nervousness by those who linger on after making many so-called attempts to go away. The alert physician furnishes a good example. When his work is done, he is gone.

When tact is used calls may be made upon men during their business hours. The minister will not interfere with their work, and as he comes to know his men will do only such calling as may be effective.

The Ethics of a Funeral

Funeral customs change from time to time and are different for different sections of the country. A sensitiveness to good taste would be sufficient to guide one in any case but it seems in this world, not everyone is endowed with good taste. The funeral service is the one place where loudness, excitement and sensational emotionalism appear most out of place.

The pastor is needed in time of death and will be especially solicitous for the sorrowful relatives. No matter how busy he may be, he can well let other things go at such a time. The minister should call on the bereaved family as soon as he possibly can do so. Nothing else but their sorrow will count for them at the time. Every kindness and thoughtful service are in order.

When it comes to the funeral service itself, the minister may comfort, heal, and encourage. There may or may not be music. Scriptures that do not emphasize the drab and sordid aspects of death, but that reveal the bright hopes and sturdy promises for abundant life, may be read. Then should follow a brief, hopeful and sympathetic prayer. It is well to have enough of the personal element in any address to bring out admirable traits of character, but such remarks should be of a rather general nature and free from mushy sentimentality. It is a time of trial for those most intimately affected and they will remember the atmosphere of strength and poise even when they do not remember a single word that has been uttered.

Many modern ministers have a tendency in the commitment at the grave to get away from the suggestion of "ashes to ashes" and "dust

to dust." Of course the old historic rituals have the prestige of age and custom, but it may be that one can retain the beauty and rhythm of the ritual and yet select a more cheerful symbol than earth. The funeral directors have done a great deal to keep the thought and sight of earth out of the picture. The green of the grass and the beauty of the flowers form the background for the service at the grave.

The Ethics of a Wedding

A difference of opinion and practice arises over the question of marrying those who have been divorced. In certain denominations the decision is taken out of the hands of the minister and decided by the larger group. But in other cases the responsibility is on the individual minister. The minister has the right and duty to ascertain the facts involved and to refuse to perform the ceremony. I think it would be unwise to refuse marriage to all divorced people, but one might easily become careless and give the sanction of the church to unions where such sanction should be withheld.

The minister is master of ceremonies while the wedding service itself is in progress. It is his opportunity to emphasize by his bearing that this is a sacred service, that marriage and a Christian home-life are at the very heart of our religion. Whatever joking others may engage in, the minister will not allow the matter to get out of hand and will never forget that to him and others this is an intensely serious moment. The couple to be married as well as relatives and friends of the bride and groom may feel called upon to instruct the minister as to making the service "short and snappy" as they will be frightened to death and so on, but the clergyman will know his business and will conduct the ceremony with dignity, power and charm. All concerned will be much better pleased than if he had taken their shallow vapourings seriously and had conducted a "jazz" service.

The minister should be well acquainted with the proper and accepted practices and should also be informed concerning the laws of the state in which the marriage is to take place. If he can keep the address of the couple and remember them on their anniversary, he may prolong his influence and aid them in taking seriously the sacred vows which they so willingly contracted.

The Minister in His Study

Whatever else may or may not be included in the daily routine, the chief stock in trade for the minister is his ability and willingness to

study. He has a downright moral responsibility to give his people his best when he stands in the pulpit to preach. The best is given only when a man has spent three or four hours each morning in his study for five days each week. Where such an amount of time cannot be found, it is because the minister has not systematized his work or because he is spending too much time at tasks of minor importance. The hours in the study must be kept sacred and must be used as a sacred trust. One might completely waste an hour each morning and still be in his study so the obligation is to be in the study and to work while there. Integrity is the watchword here as elsewhere.

There is a minister who was selected by the Christian Century vote as among the twenty-five greatest contemporary preachers of America. His delivery is poor, and his appearance is not convincing. But it is said of this man that he has the custom of arriving at his study office in the church before the janitor arrives, and continuing in his study at work for four or five hours. He has won by sheer hard work, and people know when they hear him that he will give them accurate information. Each of his sermons is a worthy production.

One need not have a library lined with thousands of books. He need only keep studying and use those which are worth using. Tastes vary in books and studies and the minister will not want to forget that his intellectual preparation is not the entire story. But his constant reading of standard books and stimulating magazines and journals will insure him from becoming stale and uninteresting. It is not necessary to preach on every subject known to man, but it is of untold value to be acquainted with the trend of modern thought in its separate phases.

There will not be a time, in this generation at least, when the preacher will cease to be a Bible student and expositor. The study of history is valuable because it is a record of life. The preacher who knows the meaning and significance of world events has a tremendous advantage. He has perspective and makes God very real to our present life. We cannot neglect a study of other world religions. And then, lest we continue to forget, as many of us have in the past, let us study the devotional literature of our own religion. Prayer is often empty, tiresome, and crude because the minister is not acquainted with the language of devotion. It may be contended that where the heart is right, prayer will be heard, and the intellectual study will not be so important. But it may not be out of place in a treatment on

ethics to observe that we owe it to ourselves and to God to clothe our devotions and our labor in garments of beauty and strength. Surely, it is not out of place for us to feel that God is worthy of our best efforts at all times.

VI

THE LIBRARY DESIRES POSSESSION OF SET NUMBER 631

A. M. STEWART, '03

The Library of the Colgate-Rochester Divinity School has an opportunity to purchase set number 631 of "The Jesuit Relations and Allied Documents," A. D. 1610-1791, in 73 volumes for \$500.00. This publication is out of print and is increasing in value every year. This increase in value has been stimulated by the canonization of eight Jesuit Martyrs, in June, 1930, the first American Saints. For much of Colonial church and political history, the Relations are the only source of information.

Early in the French Colonial enterprise the Jesuit order made itself responsible for the spiritual welfare of every accessible human being in North-eastern America. Men from the best families and the best universities in France, inspired by that same divine urge which has sent our own graduates to the ends of the earth, put themselves under the rigid military discipline of the Jesuit Order and came to America to give expression to their inner life in heroic travels and missionary work. They were required to send letters to their Superiors every year. These letters we now have in this publication with the French on one side of the page and the English on the other. The letters are frequently the first white man's report of contacts and explorations. They tell of sublime religious devotion which reached its climax in the literal imitation of Christ where the missionaries to the Hurons offered up their lives in the awful tortures and fires of the enemy Iroquois. Here are recorded the strange animals, new kinds of trees and plants, vast lakes just discovered, new Indian tribes, odd customs and tragic religious beliefs. The set contains descriptions of such feats as Father Albanel's trip to Hudson Bay, the trip of Joliet and Marquette down the Mississippi, the trip of Jacques Gravier from the site of Chicago to the mouth of the Mississippi River. More than fifty pages tell about missions in New York State. Parkman and the Colonial Documents of New York,

considered ultimate authorities, draw liberally upon the Jesuit Relations.

Now who will give the set to the Library?

VII

ADVENTURES IN KNIGHTCRAFT¹

FRANK OTIS ERB

The authors of this unusual "tested course for boys and girls from nine to eleven" have produced a book that every progressive worker with Juniors will be eager to use. Mr. Cober, a graduate of Bucknell University and Colgate-Rochester Divinity School, has had eight or more years of successful experience in conducting Vacation Church Schools. From a sympathetic first-hand acquaintance with Juniors, he has come to know their interests, problems, and needs to a degree that is as intimate as it is rare. And he has embodied in this course certain fundamental types of worship, study, and handcraft which are pedagogically sound and profoundly interesting. In the preparation of the course, he has been fortunate in having a sister, Professor in Bucknell University, lesson and story writer, who has collaborated with him in splendid fashion.

Part I consists of a brief discussion of educational theory and detailed procedure necessary to appreciate and carry through the project. Recognizing that Juniors "take to" the code type of teaching, they head up the course toward a ten-fold requirement of Christian knightliness. No such code can probably quite satisfy everyone as to its finality, yet a careful study of these ten simple code-elements leaves one with the conviction that they are a notably excellent rendering of our basic Christian principle of "intelligent and effective good will."

The discussion of "the value of the knighthood concept" is good. Granting that "not all knights were heroic," the authors insist that in any case knightliness is an attractive and inspiring ideal; and further, they insist that it is quite possible to take a noble ideal of the past and to fill it to the full with a Christian content. In other words, the authors are not trying to produce mediaeval knights and "ladies," but present-day Christians.

¹ *Adventures in Knightcraft*. Kenneth L. Cober and Vera C. Rockwell. Rochester, New York, The Federation of Churches, 1931. Pages, 128. Price, \$1.50.

It is a particularly valuable aspect of this course that it integrates into one program the varied elements that enter into a well-rounded religious experience—worship, story, discussion, dramatization, and “workshop” activities.

Part II carries the program through day by day in such illuminating fashion that even a beginner in the leadership of boys and girls can scarcely make a mistake. This does not mean that it can be worked out without careful daily preparation. But granting this thoughtful and detailed preparation on the part of the leader, the material is well adapted to its purpose.

Part III is the Story Book. Skill is revealed in every story. They are well told; they are worth telling; they are interesting; they belong to the age-level for which they are written; they are cumulative in their impact upon young life.

Part IV consists of music material, mostly original, and not available in other music books, but desirable for the total life of the school.

This reviewer has seen Mr. Cober carrying out this program in his own church. Indeed, a boy from the reviewer's own family was a member of the group who followed the course, and the boy's enthusiasm is probably the best comment on the course.

While this was written primarily for Vacation Schools, it is equally usable in Weekday Church Schools, or in the expanded Sunday and weekday program being worked out in many churches. We shall hope to see other material from these competent hands.

LOITERING IN LONDON

II

JOHN F. VICHERT

“Sir, the happiness of London is not to be conceived but by those who have been in it.”

Foxe's Book of Martyrs is not exactly cheerful reading, but it is interesting, and in days when notions of Sabbath observance were more strict than now many children beguiled their Sunday afternoons by perusal of those exciting pages. For all such readers, as well as for students of English Church history, the name Smithfield carries many vivid associations. My memories are such that I should certainly have looked for Smithfield had there not fallen to me the greater joy

of fortuitous discovery. Sauntering along Holborn with no particular objective I chanced to look up a side street and caught sight of a rather conspicuous building, which, though not very high, seemed extensive in its dimensions, and was ornamented with a considerable number of towers. This was worth investigating and I went up to it to discover that it was the great Smithfield meat market, one of the group which together make up the London Central markets, covering about six acres.

I entered the meat market to see more meat than I ever saw in my life before, and to learn that the roast beef of Old England comes from a very wide area. Here over some of the stalls were names which are perfectly familiar to Americans, and which indicated that much of what I saw had come by way of Chicago. The Argentine, New Zealand, and Australia also make large contributions to the substantial courses at the Englishman's dinner table. Beef and mutton did not long hold my interest, however, for I was in a region where there had been much traffic in other kinds of flesh of which I was soon to have a reminder.

Directly opposite the meat market and on the other side of an open square is St. Bartholomew's Hospital. I went over to it, passing on the way through a bit of a garden with a fountain and children playing happily about as they seemed to be doing everywhere in the open spaces in London, playing often as here where grim tragedies had been enacted. Do the children in Smithfield Square ever read, I wonder, the writing on that red granite slab on the front of St. Bartholomew's?

"The noble army of martyrs praise thee. Within a few feet of this spot John Rogers, John Bradford, John Philpot, and others, servants of God, suffered death by fire for the faith of Christ in the years 1555, 56, 57." That is not the full tale of the men and women who here perished in the flames. There were many more, but before I take up their story I wish to devote a little attention to the hospital and the adjacent church for they have a history which long antedates the martyrdoms.

That history solved a mystery for me. In various parts of London I had seen on posters and billboards the appeal "Help Rahere." I didn't know who Rahere was or what his necessities but I learned now. According to tradition he had been a jester or court fool of Henry I. What seems more probable from his subsequent career is that he was merely a leader in the court revels. At any rate he became penitent

and went on a journey to Rome to atone for his frivolities. Upon his return he had a vision in which Saint Bartholomew commanded him to build a priory and hospital in Smooth Field. He told his dream to Henry, who graciously granted him permission to proceed with his buildings and gave him the land upon which they were to be placed. So in 1123 or thereabouts Rahere built his church and hospital. The latter has come through many vicissitudes. It encountered adversity during the suppression of the monasteries in the reign of Henry VIII, but was later re-established by that monarch. That famous Lord Mayor of London, Dick Whittington, made a substantial contribution to its endowment, and it has grown into the great medical school and hospital, known popularly as "Barts" for which funds were being solicited when I was in London. In this latter fact was the explanation of "Help Rahere."

The church, preserving in its present structure part, at least, of the building which Rahere erected constitutes the oldest ecclesiastical architecture in London, and probably the finest example of the Norman style in all England. The approach to it is through a quaint gateway above which are the timbered walls of an Elizabethan house which had long been covered with tiles or plaster. A Zeppelin dropped a bomb here in 1915 and shattered the surface exposing once more the walls at which most visitors stop to gaze. I strolled about in the church for an hour or more, and out of my experience I entirely agree with that judgment which I later read somewhere that while the building is a veritable shrine for the lover of architecture and the antique it has very little to engage for long the attention of the ordinary sightseer. I did note, however, the stone coffin said to contain the remains of Rahere, and many memorials of his time which are ranged along a corridor. What best compensated me for the hour spent in the chill and gloom was a delightful epitaph on the tomb of John and Margaret Whiting. It concludes thus: "Shee first deceased, Hee for a little Tryd To live without her, likd it not and dyd."

I came out of the church into the open square again to let the tablet on the wall of the hospital turn my thought to the sad, dark, but glorious story of the martyrs. How many were burned in Smithfield we do not know. In Mary's reign alone two hundred and seventy Protestants here paid with their lives for their adherence to their faith, and there were numerous burnings at other times, so that "the noble army of martyrs" was reinforced from Smithfield by many invincible spirits,

whom the violence of men could not daunt and whose testimony death itself did not silence, for they still speak to us. One of the most pathetic figures among them, as it seems to me, and at the same time one whose resolute spirit and unshaken courage most excite our admiration was Anne Askew. They had tortured her in the tower until she could no longer walk so she was brought to Smithfield in a chair and there fastened to the stake by a chain which held her body up. Then she was obliged to listen to a sermon by Dr. Shaxton who was making a fervent effort to convert her. The sermon failed of its effect, however, so final preparations for the burning of Anne and three men were made. Just before the torch was applied she was given another chance. Letters offering her the king's pardon if she would recant were produced but she declined even to look at them, saying, "I came not hither to deny my Lord and Master." The Lord Mayor, calling out with a loud voice "Fiat Justitia," then ordered the fire kindled.

There was a group present at Anne's burning which excites both our amusement and our contempt. It consisted of certain state officials and ecclesiastical dignitaries who had come to witness the execution of justice. But they began to be nervous and apprehensive for they had learned that gunpowder had been placed about the poor victims, and they were fearful of what would happen to themselves when the fire touched off the powder. They were assured, however, that its effect would be only to hasten these tortured bodies out of their pain and that it could by no means reach the spectators, so they settled back comfortably in their seats—judges and witnesses—calmly and with evident satisfaction to look upon the dreadful scene. As in my mind's eye I saw them sitting there with their stern, impassive faces I couldn't help wishing that that German bomb of 1915 might have been dropped here some centuries earlier.

As one stands under the shadow of the great hospital one cannot but reflect upon the contrast between what has been done within its walls and what has been done in the square. In the hospital from Rahere's time until now men with such means as they had have sought to alleviate human suffering, and have waged a feud with death. In the square men have deliberately inflicted upon their fellows the utmost in torture, and made death sure and terrible. Both groups, the workers in the hospital, and those who carried through the martyrdoms, did what they did in the name of religion. The one group was concerned with

intellectual formulations. The other chose that surer, lovelier, way which shone so brightly when

"The Word had breath, and wrought
With human hands the creed of creeds,
In loveliness of perfect deeds,
More strong than all poetic thought."

When one is ready to leave Smithfield one finds oneself very much in the situation of the fabled donkey who starved to death standing midway between two bundles of hay. There are so many ways of getting out of the square and each leads through scenes of such fascinating interest that one is at a loss which to choose. The only solution I found was to come back repeatedly and go out a different way each time. The cruel fate of so many martyrs in this area might suggest moving off in the direction of Bunhill Fields sometimes called the "Campo Santo of the Dissenters" where John Bunyan, John Owen, Isaac Watts, Susannah Wesley and many others of like faith but lesser fame lie buried. I did not go out that way, however, but chose to visit an institution nearer at hand of which I had read that it is "one of the most lovely and gracious things in all London."

I refer to the Charterhouse which has so many interesting associations that I do not see how one could well pass it by. For the beginning of its history one must go back a long way. There was here first a place of burial, and then a chapel in which relatives might pray for their dead. Next a House, the Salutation of the Mother, was established by Carthusian monks and continued until their last prior was hanged at Tyburn, many of the brethren tortured, and the house dissolved.

The property then comes into the possession of a succession of noblemen who introduce a kind of life in striking contrast to the sober régime of the monks. The house itself was enlarged, richly decorated, lavishly furnished, and it remains to this day the finest specimen of a sixteenth-century mansion in London. Again and again it was prepared for the entertainment of royalty and much of the gaiety and revelry of court life came within its walls. Indeed, James I actually held court there for four days. His predecessor Queen Elizabeth remained there for five days while awaiting her coronation, and came back many times as a guest. Among those who entertained her was Thomas, Duke of Norfolk, who seems to have been of an amorous disposition, for though he had lost three wives, he was ardently seeking another.

He had set his heart on Mary Queen of Scots, who seems to have made some response to his advances. At any rate correspondence between them, which unfortunately involved more than exchanges of affection, came into the hands of Elizabeth, and the conclusion of the matter was that his head was struck off. His immediate successor in the ownership of Charterhouse, Phillip Howard, also incurred the displeasure of Elizabeth and was sentenced to imprisonment in Beauchamp Tower where he remained until set free by death ten years later. His half-brother Thomas Howard, Earl of Suffolk, succeeded to the property. This was the intrepid admiral who according to Tennyson swore "Fore God I am no coward" but as a matter of prudence withdrew his ships while "The little Revenge ran on right into the heart of the foe." He remained a trusted servant of Elizabeth who not long before her death came again to Charterhouse as his guest.

Lord Howard became pressed for money and sold the property to Sir Thomas Sutton who opened a new chapter in its history. Before his death in 1611 he had conceived a beneficent purpose with regard to the Charterhouse and out of his immense fortune had made generous provision for its fulfilment. Here were to be maintained for all time a school for forty boys, and a home for eighty poor men. The school grew much beyond its original proportions, and has been removed to another part of England where it has as many as six hundred boys in attendance. Among the scholars in former days were Roger Williams, Isaac Barrow, Steele, Addison, John Wesley, Thackeray and many other famous Englishmen. Thackeray it will be remembered places Colonel Newcombe here, first as a boy in the school and later as one of the poor brothers. In an exquisite passage, cherished by all lovers of "The Newcombes" he describes his death.

"At the usual evening hour the chapel bell began to toll, and Thomas Newcombe's hands outside his bed feebly beat a time. And, just as the last bell struck, a peculiar sweet smile shone over his face, and he lifted up his head a little, and quickly said, 'Adsum!' and fell back. It was the word we used at school, when names were called: and lo, he, whose heart was as that of a little child, had answered to his name, and stood in the presence of the Master."

Giltspur is a suggestive name. Just how it arose I do not know but it indicates another street by which one may enter or leave Smithfield. In other days it was often bright with flashing pageants and along it

knights and squires passed to tournaments in Smooth Field. Sometimes kings led the gay procession. All of that represents a phase of English life that has long since vanished, but of which the name and the street revive memories. My interest, however, attached itself to another incident of quite a different character, a ghost story in fact, which the mention of Cock Lane will recall to the minds of most readers.

Cock Lane diverges from Giltspur Street on the right as one is going south. On the corner is a statue of a fat boy marking the place where the great fire was arrested by blowing up some houses. Why a fat boy? Well, at one time there was an inscription beneath the figure asserting that "the Great Fire was occasioned by the sin of gluttony." What justification there was for that statement no one has ever been able to discover, but it evidently determined the proportions of the statue. It is, however, something less material than the rotundity of this figure or of any other figure which gluttony might affect, with which we are engaged here, for this is where Dr. Johnson came in quest of a ghost. A story of a haunted house in Cock Lane had gained considerable credence in London. A ghost was supposed to manifest itself here at intervals, giving rise to various startling phenomena and at times taking possession of a young girl. Johnson with two or three friends, among whom was the Reverend Dr. Douglas who afterward became Bishop of Salisbury, undertook to investigate the matter. They first went to the house where they examined the girl and waited for the activities of the ghost. Nothing out of the ordinary occurred, so they went on to a vault which the ghost, through the girl, had promised to visit, and evidence its presence by rapping upon a coffin. Two of the more venturesome entered the vault but waited in vain, for the ghost preserved silence. Dr. Johnson wrote an account of the investigation for *The Gentleman's Magazine* and declared the whole matter a fraud.

The affair was not allowed to rest at that however. Indeed, it became a matter of extreme annoyance to Johnson whose indignation was greatly stirred because in some quarters he was represented as having actually believed that there was a ghost in Cock Lane and that he had gone there expecting to see or at least hear it. Churchill wrote a poem entitled "The Ghost" in which he caricatured Johnson and imputed such credulity to him. The angry Doctor vigorously repudi-

ated anything more than the interest of an impartial investigator of a matter which seemed worthy of investigation.

Be that as it may, his interest certainly was a very lively one, and clearly not without some element of credulity, as may readily be understood from his remarks about ghosts on various occasions. Commenting upon John Wesley's belief in a certain ghost story he expressed regret that "John did not take more pains to inquire into the evidence for it," and then in reply to Miss Seward who had exclaimed incredulously "What sir! About a ghost?" he answered "Yes, Madam: this is a question which after five thousand years, is yet undecided: a question, whether in theology or philosophy, one of the most important that can come before the human understanding." On another occasion he affirmed "It is still undecided whether or not there has ever been an instance of the spirit of any person appearing after death," and added "all argument is against it: but all belief is for it." It is not surprising, in view of such sentiments, that he set out resolutely to investigate the Cock Lane ghost story.

Continuing along Giltspur Street one comes quickly to the corner of Holborn where stands the Church of Saint Sepulchre. Captain John Smith is buried here but the most interesting associations connected with this church grow out of the fact that the famous Newgate prison stood across the street from it. Whenever a prisoner was taken from Newgate to the scaffold the bell of Saint Sepulchre was tolled but previous to leaving his cell and again afterward he was rendered other service from the church. On the night before the execution a clerk came across the way to ring a handbell twelve times under the window of the condemned and exhort him to repentance. In the morning when the prisoner was being taken to the place of execution the cart was halted at the church and he was presented with a nosegay, a delicate attention which the hapless victim must greatly have appreciated as he rode on towards Tyburn. These services were provided for by specific bequests to the church. Newgate was torn down long ago and some happier and more fruitful use has doubtless been found for these funds.

The vagrant in London cannot long keep away from Fleet Street and one of the delights of that thoroughfare is in the fact that from it run off on both sides lanes and alleys which bring one almost immediately into places of fascinating interest. Thus far we have kept to the north side of the street but I wish my readers now to cross to the

other side and enter Inner Temple Lane. Here we are at once within an area where "ghosts come popping out at every place," the identity of some of them suggested to us by the names which appear on some of the buildings. The Lane takes us past Dr. Johnson's Buildings erected on the site of chambers in which he lived for some years. Opposite is the Goldsmith Building and farther along one comes to the Lamb Building. Many other English immortals might have been met in these precincts in other days, including the master of them all, Shakespeare.

Mention of Dr. Johnson in this relationship calls up some vivid memories. Once when he was living at No. 1 Inner Temple Lane some young gallants of his acquaintance stopped at his door at three o'clock in the morning, and by dint of much knocking routed him from his bed. They wanted him to join them and help them finish a night of roystering. He appeared with a poker in his hand and a little black wig stuck on the top of his head. He said, when he understood their errand, "What is it you, you dogs? I'll have a frisk with you," and donning his street clothes he went off with them.

Goldsmith appears to have caused other people a great deal of trouble. He was much given to revelling and when he lived at No. 2 Brick Court he frequently disturbed the studious Blackstone who had rooms just below him, and who complained bitterly of his noisy neighbor. Goldsmith had less of worldly wisdom even than his famous Vicar. He was always improvident and as a result impecunious. Dr. Johnson came to his relief more than once, and on one occasion very materially assisted him by selling for him the manuscript of "The Vicar of Wakefield." Boswell thus reports Johnson's account of the incident:

"I received one morning a message from poor Goldsmith that he was in great distress, and as it was not in his power to come to me, begging that I would come to him as soon as possible. I sent him a guinea, and promised to come to him directly. I accordingly went as soon as I was drest, and found that his landlady had arrested him for his rent, at which he was in a violent passion. I perceived that he had already changed my guinea, and had got a bottle of Madeira and a glass before him. I put the cork into the bottle, desired he would be calm, and began to talk to him of the means by which he might be extricated. He then told me that he had a novel ready for the press, which he produced to me. I looked into it, and saw its merit; told the landlady I should soon return, and having gone to a bookseller, sold

it for sixty pounds. I brought Goldsmith the money, and he discharged his rent, not without rating his landlady in a high tone for having used him so ill."

The purchaser did not realize at the time how good a bargain he had made. Indeed he had such faint hopes of profit that he was afraid to publish the novel and kept it by him a long time. Not until after Goldsmith had been made famous by the "Traveller" did the bookseller venture to give "The Vicar of Wakefield" to the public and then it yielded him a handsome return.

Had one been about this region towards the close of the eighteenth century one might have encountered a pale boy, with thin, frail legs and a face of "quivering sweetness" walking hand in hand with a girl somewhat older and bigger. They are Charles and Mary Lamb who for at least seven years of their childhood played about in these courts and gardens. The boy was very precocious. He is said to have known his letters before he was able to talk plainly and one story from his childhood is worth repeating. The children were exploring a church yard and Charles was puzzling out the epitaphs. Finally he asked, "Mary, where are all the naughty people buried?" One grave, doubtless, by which they often stood was that of Goldsmith for Mary was old enough to remember him well, and to remember also how the poor people to whom he was always generous when in funds, had crowded his stairs at the time of his death. The Lambs were away for a time and Charles was a scholar in Christ Hospital from his seventh to his fifteenth year, but they returned to the Temple in 1799, and continued to live here for seventeen years. Then might be seen occasionally the brother and sister hurrying away to some place where she might be safely guarded, for one of her recurring fits of insanity was coming on.

Inner Temple Lane, through which we have entered this enchanted area, leads directly to the Temple Church. This building, quite apart from its historical associations, is of interest architecturally. One part of it the "Round" is Norman and was completed in 1185. About a century later the "oblong" or choir in Early English style was added. The church is used in common by the members of the Inner and Middle Temples, each group however having its own section designated by its insignia on floor and ceiling, that of the Inner Temple being the winged horse, and that of the Middle the lamb. The oldest monu-

ments here are nine recumbent figures of knights in armor indicating the places where that many Crusaders rest in peace.

To attend a service in this church is a rare privilege of which I was glad to avail myself. The choir has acquired fame and reputation particularly for its chanting of the psalms which, in the judgment of many critics, is done nowhere else with such artistry as here. I grant that it was beautiful and impressive, but after more than an hour of a richly liturgical service I felt that I had had quite enough of a good thing. Evidently many of the people who crowded the church that Sunday morning felt the same way, for when the choir finally concluded its part of the service, and the preacher moved towards the pulpit, fully half the congregation left the church. I saw that thing happen in other Anglican churches. Apparently many members of the Established Church attach very little importance to the sermon and if I may judge from the sermons I heard from Anglican pulpits the clergy themselves do not take preaching seriously. That impression was deepened even by the sermons to which I listened in Westminster Abbey and in St. Pauls, and among the preachers whom I heard in each of these places was a Dean who is more famous than gloomy.

I left the Temple Church before the sermon, as I have indicated and set out to find Middle Temple Hall. I wanted to see where Shakespeare had trod the boards and in this hall a stage upon which he once played is preserved. After winding about through some tortuous ways I reached the building only to find it locked. I was turning away in disappointment when a gentleman on the sidewalk instructed me to ring the bell assuring me that I would gain entrance if I did. I followed his advice and soon found myself confronted by an official in a richly embroidered uniform who informed us that the hall was not open to visitors at this time. Yet he seemed rather sympathetic with us and appeared reluctant either to close the door or to invite us in. That kind of indecision called for a remedy which the visitor finds potent everywhere in London, and soon we were inside the hall listening to a rare strain of memoriter eloquence from our uniformed attendant who was uncertain as to his H's but positive as to his facts. The hall is one hundred feet long, forty wide, and fifty high, covered by a great hammer-beam roof which is said to be the best piece of Elizabethan architecture in London. Across the end at which we had entered is a richly carved oak screen which we were told was the gift of some Flemish refugees. Our chief interest, however, was

in the other end of the room to which our conductor promptly took us. That platform, extending all the way across the end, was, he assured us, the actual stage upon which Twelfth Night was played February 2, 1602, with Shakespeare taking one of the parts. That enormous table which now occupies the stage was made of plank thirty feet in length taken from a great oak cut down at Windsor Castle and presented by Queen Elizabeth. Queen Elizabeth and Sir Walter Raleigh had sat at a banquet here, and indeed had led the dance when the hall was opened in 1576. Down in front of the platform is a smaller serving table made of timber taken from the Golden Hind in which Sir Francis Drake sailed round the world. Traversing the length of the hall back towards the entrance we gave some attention to the coats of arms of famous benchers which now practically cover the walls, and indeed fill the windows for many of them are executed in glass.

Upon coming out we turned to the left into Fountain Court. We were there just in time to see a woman feeding the pigeons. There is nothing unusual about that for it is a common sight in London, but this particular woman had been the subject of a newspaper article which had come to my attention a few days before. For thirty-five years she has been coming here daily and not once in all that time has she missed her engagement with the pigeons. Of greater interest to me, however, was the fact that this is the court where Dickens has Ruth Pinch wait for her brother Tom as he returns at night from his work among the books of his unknown employer.

From Fountain Court we went to view the Temple Gardens which stretch down towards the Thames embankment. Visitors are not permitted to enter them but they may at least look through the railings and let Shakespeare conjure up a scene which he chooses to locate here. A company of English nobles are in fierce dispute. Richard Plantagenet flings forth his challenge:

“Let him that is a true-born gentleman,
And stands upon the honour of his birth,
If he suppose that I have pleaded truth,
From off this briar pluck a white rose with me.”

Immediately he is answered by the Earl of Somerset with this:

“Let him that is no coward nor no flatterer,
But dare maintain the party of the truth,
Pluck a red rose from off this thorn with me.”

Then follows a plucking of roses of both colors by the nobles until Warwick, who has chosen the white predicts that

"This brawl today,
Grown to this faction in the Temple Garden,
Shall send, between the red rose and the white,
A thousand souls to death and deadly night."

The thousand was multiplied many times before the Wars of the Roses were ended, and that stormy, bloody chapter in English history brought to a close.

No part of London is richer in historical and literary interest than this region in and about the Temple. "About it had eddied all the tides of English history since the first Plantagenet" affirms one writer. Another remarks, "In the courts of the Temple there lie embalmed so many stories of so many ages, that everyone finds what suits his fancy." Perhaps here, where one can never be lonely or listless for a moment because of the memories that come crowding in at every turn is a good place to leave the reader who has come with me thus far. He may be disappointed in that I have confined my loiterings to a somewhat limited area, and if he has knowledge of that area he may further complain that I have not visited half the places of interest even in it. In extenuation I may plead that after all it is not any particular section, or any special place, or building, or monument, but the city itself which puts one under a spell. For me at least, to be anywhere in London at any time is an experience thrilling with interest. I have gained some insight into the madness of Private Stanley Ortheris, and I know something of what he felt when he cried: "I'm sick to go 'Ome—go 'Ome—go 'Ome! No, I ain't Mammy sick but I'm sick for London again: sick for the sounds of 'er, and the sights of 'er, and the stinks of 'er; orange-peel, and hasphalte, and gas comin' in over Vaux'all Bridge!" My tastes I hope are different from those of little Ortheris but four months in the city of his desire, with the full tide of its mighty life flowing about me, kindled a love and longing which will take me there again.

BOOKS OF INTEREST TO MINISTERS

I. Christian Origins

By the Waters of Babylon. Louis Wallis. New York: The Macmillan Company, 1931. Pp. 222. \$2.00.

As the sub-title indicates, this is a "story of Ancient Israel." A major theme of the work is an appreciation of the gradual composition and compilation of the writings which now form the Old Testament Scriptures. Another theme upon which the plot of the novel hinges, is the agrarian struggle between the plutocrats of Jerusalem and the peasants of country villages. The greed and clever manipulation of affairs so as to gain possession of the properties of the peasantry is thwarted in the particular events of the book by the nobility of character of Nathan, son of a wealthy house. Woven into the plot is the love story of Nathan and Miriam, daughter of Simeon, a peasant of the village of Maon in the south country. The love of these two played no small part in thwarting the greed which threatened to steal by legalized processes the land of Simeon's family. Since the novel frankly seeks to preserve the flavor of the Biblical narrative itself, the love story is told with the utmost reserve. The author has also poured his story into the treasured moulds of the classic King James Version. This serves to create the impression that the reader is perusing a record of fact. Those who seek a portrayal of ancient Hebrew life in the form of an historical novel yet with all the flavor of the Scriptures themselves will find this work perfectly suited to their taste. They will discover a revelation of the background of the Old Testament of unusual interest and worth. E. B. C.

The Religious Experience of St. Paul. J. Ernest Rattenbury. Nashville: Cokesbury Press, 1931. Pp. 313. \$2.75.

When one finds a man whose life has been spent in "strenuous missionary work" turning in his later days to writing books on serious subjects one is surely prejudiced in the author's favor. Mr. Rattenbury is a British Wesleyan who has used some years of comparative leisure to serve his fellows by means of the printed page. In this volume he purports to interpret Paul from the standpoint of his religious experience as understood by the common sense of the practical

evangelical and not as discovered by the investigation of the "academic mind."

The writer ranges over a rather wide field dealing first of all with religious experience in general; then with Christian experience, a section occupied largely with a discussion of the Jesus of history and the Christ of faith; then with the experiences of Paul, during which he touches many phases of the Pauline literature and thought; and closes the main part of his work with a discussion on "The Challenge to the Validity of Experience" in which he pays his respects to some phases of recent psychology. The task is an ambitious one and if it were well done it would be of considerable service. For there can be little doubt that the religious experiences of Paul are at least as valuable for understanding him and his thought as the more or less formal categories in which he sometimes expressed that thought.

But the book is disappointing. It is not discriminating either in the selection or the treatment of material and is frequently lacking in accuracy of expression. No clear guidance is possible where there is confusion of thought between the historical Jesus of Nazareth and the interpretations of him which Christianity has made. The theological presuppositions with which Paul is approached prevent the asking of questions which must receive an answer before Paul can be understood by either the "practical" or the "academic" mind. The author does not seem to be aware of the large place given in Paul's religious experience in recent scholarly discussions of him. The style of the work is "meandering" and repetitious and the animus shown toward certain German and liberal positions prevents a fair estimate of them. There are interesting and valuable insights here and there but the book as such is not a significant contribution to our literature on Paul.

E. W. P.

The Kingdom of God. Ernest F. Scott. New York: The Macmillan Co., 1931. Pp. 197. Index. \$1.75.

In crystal-clear English and against a background of exact research, the complicated problem of the significance of the kingdom of God in the teachings of Jesus and to the primitive church is here examined. The solution discovered is both—and, not either—or. No single formula can possibly do justice to Jesus' interpretation of the kingdom of God.

Out of the varied content of the religion of Israel, Jesus selected

the most fundamental idea. He took over the apocalyptic hope of the approaching new age as the pattern of his thought. But since God is always in the world and since his sway has to some extent ever been, Jesus expounded current expectations by emphasizing three ideals: 1. The moral ideal of possessing the kingdom of God by conforming all doing to the requirements of God; 2. The spiritual ideal of enjoying the life of the coming kingdom through communion with God; 3. The social ideal of a new community of God's people where love, truth, goodwill, and wisdom hold sway.

How did Jesus relate himself to the approaching kingdom of God? Did he regard himself as messiah? Professor Scott answers "yes." "It may be confidently affirmed that if the records had been altogether silent on the claim, we should have found it necessary to assume that he made it. . . . Jesus attained gradually and not without many misgivings to the specific conviction that he was messiah . . . the messianic claim is no excrescence on the gospel due to some illusion on the part of Jesus' followers or to some error or extravagance of his own. . . ."

The final section outlines in a comprehensive way the later development of the kingdom idea to its identification with eternal life and with the church.

Altogether this is easily the fairest discussion of the problem which has appeared in many moons.

C. H. M.

II. Christian Progress

The Quakers as Pioneers in Social Work. Auguste Jorns. Translated by Thomas Kite Brown, Jr. New York: The Macmillan Co., 1931. Pp. 269. Bibliography and General Index. \$2.00.

It is rather unusual procedure to publish a manuscript completed in 1911 a score of years later. The justification is the slight amount of attention given to social aspects of Quaker history in the usual church history books. After a brief but valuable outline of the Quaker movement, Dr. Jorns surveys seven areas of their social endeavor: poverty, education, alcoholism, public health, care of the insane, prison reform, abolition of slave trade and of slavery. Considerable data upon the economic and social condition especially of England but also of the United States during the last three centuries appear. The Quakers seem always just a little ahead of other Christians in their applica-

tion of the principles of the social gospel. Ancient practices of Quakers are not modernized, as the frank admission on page 34 indicates. As illustrations of interesting information, take Penn's attempt to turn prisons into reformatories and to maintain them at public expense, or this: "Macaulay relates how certain distinguished lords arranged pleasure jaunts to Bridewell on court days, in order to see the women flogged there. Executions and the preceding religious service, at which the worshippers could enjoy the terrors of the victims, were a favorite entertainment even into the nineteenth century."

C. H. M.

George Whitefield, The Awakener. Albert D. Belden. Foreword by Prime Minister MacDonald. Nashville, Tennessee: Cokesbury Press, 1930. Pp. xvii+302. 27 illustrations and index. \$3.00.

A religious biography both historical and interesting. The deficiencies in Whitefield's character and religious philosophy are not relegated to footnotes. His relation to the Wesleys is described in true perspective. Whitefield is criticized for his support of African slavery and commended for his opposition to war. And why should the career of a man born in an inn who attended Oxford, who was ordained at twenty-one, who endured thirteen trips across the Atlantic, who knew how to drag the last nickel out of a Scotchman's pocket, who held audiences of thousands spellbound, who promoted social Christianity, who was a friend of Franklin and Lady Huntington, who wrote impossible love-letters, and whose remains are still in Massachusetts,—not be fascinating?

This study is more than a biography. It is a store-house of data on English and American life during the eighteenth century. It would be difficult to match the picture of England found on pages 54 following. The social implications of the Great Awakening are carefully analyzed. Ramsay MacDonald's Foreword should be pondered by twentieth century Christian statesmen: "To make the economics of the reconstruction socially advantageous requires not only political power but spiritual power. Whitefield's work gave men self-respect and pride, and did not merely arm them with claims for sharing in this world's goods. . . . The generation which loses the spirit of life loses everything worth having. Let us not pride ourselves that we are progressing if we let go the interests and the inspiration which brought the Free Churches into being."

As substitutes for the usual after dinner speeches, try the summary of John Wesley's love affairs, pages 49ff, 182ff; Wesley's use of the lot, pages 42, 66, 80; Whitefield's text in reply to Alexander Garden's irritating criticism, page 100; Benjamin Franklin's reference to Whitefield's ability to take up a collection, page 80; the illustration of how not to make love, page 101; and a dozen other humorous passages. A dull ministers' meeting might be made unforgettable by a review of this volume. Take it along on the summer vacation, the September audiences will enjoy your sermon on Whitefield.

C. H. M.

Religion on the American Frontier: The Baptists. W. W. Sweet, Editor. New York: Henry Holt and Company, 1931. Pp. ix+652. Index. \$5.00.

Source volumes are indispensable to the student of history. In no field has the need of source materials been more acutely felt during the last quarter century than in that of the history of American Christianity and especially with reference to all problems associated with the westward advance of denominationalism in the United States. The decision of the Department of Church History in the Divinity School of the University of Chicago to locate and preserve some of this rapidly vanishing data deserves highest praise. It should inaugurate a new epoch in historical research.

The first volume of "Religion on the American Frontier," of which Professor William Warren Sweet is the editor, is devoted to the Baptists and covers the years, 1783-1830. It consists of an Introduction in which five aspects of frontier Baptist development are outlined, namely, the condition of Baptists in the United States at the end of the revolutionary war, the westward migration, types of frontier preachers and churches, the rise of the Anti-mission Baptists, and anti-slavery movements among Baptists. The second part of the volume contains documents illustrating Baptist achievement upon the frontier, such as, narratives of conversion, church letters, minutes of churches and associations, and references to the great western revival.

The materials are in the main limited to frontier situations in Kentucky and Illinois. The index is far from adequate. Such an important word as "education" is completely missing, while "Vachel Lindsey" appears. But what we miss especially is the historical introduction which Thatcher-McNeal employ in connection with each docu-

ment quoted in their "A Source Book for Mediaeval History." The ordinary student sorely needs this help. Would not a reference to Hebrews 6:2 clarify the reference to "Six Principle Baptists" on page 43? Slight discrepancies like the following appear: According to page 84, the Baptists, after 1808, conduct their anti-slavery activities through the Kentucky Abolition Society; page 85, "long before 1803 the Kentucky Abolition Society had ceased to exist." According to page 29, the Redstone Association was formed in 1808; page 454 refers to correspondence with it in 1793; Allen's Baptist Triennial Register, 1836, page 141—assigns its origin to 1777. Allen, page 270, lets the Wabash Association originate in 1809 not 1808 as on page 30 and the Silver Creek Association in 1812, page 262, not in 1811 as on page 30. On page 451, 1875 should be 1785. C. H. M.

Albert Schweitzer, The Man and His Work. John Dickinson Regester. New York: The Abingdon Press, 1931. Pp. 145. \$1.50.

A biography of the Grenfell of Africa has long been needed. One who as a boy was almost dismissed from school for poor grades; who at eighteen, was interpreting Bach and at twenty-nine, had produced the most authoritative study of the great master; who at thirty-one, wrote: "From Reimarus to Wrede: A History of the Investigation of Jesus' Life"—a book which shook the comfortable liberal research of the first decade of the twentieth century—and was doctor of philosophy, doctor of theology, minister, and teacher at the University of Strassburg; who thereupon took a medical course, added an M.D. to his titles, published a monograph vindicating the sanity of Jesus; and who at thirty-eight journeyed to equatorial Africa to work among the primitives, continuing from that day to this to write books and conquer disease, in the main raising the funds for his support—such an one requires explanation.

Schweitzer is studied as man, musician, theologian, missionary, and philosopher. The chapters concerned with him as theologian and philosopher are well done. The appreciation of him as missionary seems to miss the main point, namely, that this genius went to the African jungle to make atonement for the sins of the white man against the black. C. H. M.

III. Christian Interpretation

My Faith at Thirty-three. Gerald Watkins. Cortland, N. Y.: Cortland Standard Press, 1930. Pp. 105.

The faith revealed in this little volume of sermons is a faith which is substantial, robust, and practical, intelligently held, and integrated with modern knowledge and thought. The style is clear, direct and natural. We welcome such thoughtful, sensible and instructive preaching, informed, as it is, with deep feeling for the moral and religious needs of the men of our time and fired with the conviction that these needs can be met by the gospel of Jesus Christ. Mr. Watkins is one of our younger alumni and we cannot but be pleased and thankful for the man and the message disclosed in these discourses. We bid him Godspeed!

J. B. A.

The Making of Man. W. Cosby Bell. New York: The Macmillan Company, 1931. Pp. 277. \$2.00.

The real theme of this book is Life. First of all, human life, its nature, origin and characteristics; human life's great variety and the problem this variety occasions and a discussion of proposed solutions of this problem. Then follows an able and wholesome and well balanced exposition of sin as life's refusal of the guidance of the highest together with discussions of the origin of sin, its development, its consequences, and the relation of God to it.

The latter half of the book deals with the life of God as revealed in the normal phases of human life and as actively engaged in the salvation of men from sin which is life's tragic failure. This forthcoming of the life of God in redeeming activity is seen best of all in Jesus Christ, God's Son, man's Teacher, Savior, and Life-giver. The divine life in Him, especially as it was devoted to man on the cross, has for its goal human repentance and faith and rebirth into the eternal life of which sin robs the human soul.

This piece of theological work is original in conception, skillful in execution, weighty thought imparted through the medium of an attractive literary style, profound insight into Christian truth expressed frequently in telling and memorable phrase. This volume will amply repay serious study by all who are interested in present day religious thinking.

J. B. A.

Humanism: Another Battle Line. William P. King, Editor. Nashville: The Cokesbury Press, 1931, pp. 298. \$2.25.

At least seven of the ten essays which make up this symposium are capital discussions of various aspects of a much-debated contemporary theme. The names of William Adams Brown, Shailer Mathews, W. E. Garrison, Lynn Harold Hough, John Wright Buckham, Richard Roberts, and D. C. Macintosh serve to whet the edge of expectancy, and one is not disappointed. As Hough shows, the word "humanism" has suffered many vicissitudes, but the type to which these essayists devote their attention is that which regards theism as outmoded. The several discussions as a whole pretty well box the compass of the issue, and one who has read them should be able to make his own classification of humanists and also to weigh with some fairness their claims and counter-claims. The volume renders a timely service to all who are interested in the fortunes of theism.

H. B. R.

The Religion of Man. Rabindranath Tagore. New York: The Macmillan Company, 1931, pp. 244. \$2.50.

The Hibbert Lectures for 1930 bring us India's greatest living poet in the role of philosopher. Standing upon India's common platform of the primacy of spirit, Tagore offers a penetrating theistic view of reality. Humanity itself is a final fact in the universal order. One comes upon the secret of the universe when he looks within; what he discovers there, garbed in the forms of his own finite spirit, justifies the postulation of "the humanity of God, or the divinity of Man the eternal." Every disencumbered seeker has intimations of a grand unity of relationship pervading ultimate reality, intimations which science can never achieve though it pile Pelion upon Ossa. It is the humble of heart, who have learned to love without distinction of race or class who have greatest competency in this quest. The argument makes reference to Buddha, Laotze, Zarathustra, but there is not a direct reference in the book to Jesus or the Hebrew-Christian tradition, though, when he would state the significance of India's spiritual appeal to the West, it is the metaphor of Mary speaking to Martha which Tagore employs. Not the least interesting sections of the book are those in which the Poet tells us of his own past and how he came to reach the conclusions here embodied.

H. B. R.

Friedrich Nietzsche. George Burman Foster. New York: The Macmillan Company, 1931, pp. xi + 250. \$2.50.

This posthumous volume, published by former pupils and admirers of the late Professor Foster, offers probably the best available study of Nietzsche in the English language. Professor Foster had enough spiritual affinity for Nietzsche to understand him better than most of his critics. By throwing his published utterances into three successive stages over against the background of his personal experience and intellectual development, Dr. Foster resolves many of the apparent contradictions in them. Nietzsche was the stormy petrel of the mid-nineteenth century philosophic world, and, though it was but a brief forty-five years from his birth until the shades of Bedlam obscured his reason, his voluntaristic challenge to the dominant intellectualism of his day has had most far-reaching reverberations in twentieth-century thought, and it also has, in Professor Foster's view, genuine constructive value for our day. Nietzsche did not, however, we are told, understand the morality of Jesus when he identified it with "pity-morality." The morality of Jesus says Foster, is more difficult even "than a life red in tooth and claw." Nietzsche is Greek, humanistic, voluntaristic, anti-moralistic, violently opposed to all that may hinder the Will to Power or prevent the advent of Superman. He is against democracy, and science, and Christianity, and every convention as such, including all traditional notions of God. One really doubts whether the violence of his views can be accounted for apart from a more competent psychological analysis of his personality. Yet many of these views fall in with evident aspects of the contemporary mood.

H. B. R.

The Authority of Christian Experience. R. H. Strachan, Nashville: Cokesbury Press, 1931. Pp. 255. \$2.50.

It is a stimulating and heartening phenomenon to have, in these days when many ministers are absorbed in machinery and organization, an active incumbent of an important church produce a half dozen solid books. For this is the achievement of the busy leader of St. Andrew's Church in Edinburgh. This last product of his mind is not the least of his volumes either in size or in quality. The material of the book was delivered in February, 1929, in five lectures at the University of Glasgow under the Alexander Robertson Trust. They have undoubtedly been changed in form and now appear in four

sections under the captions: The Authority of Religious Experience, The Authority of the Church, The Contribution of Science to Religious Authority, The Authority of Jesus Christ. In each of these sections there are a number of chapters the very titles of which make one eager to read the book.

It is not a "thin" book and must be read with care to be appreciated. The author shows himself to be a scholar and thinker of wide culture and versed in philosophical, critical and literary fields. He moves with no uncertain tread among the problems of authority and knows well the manifold attempts at solution. He is appreciative of the efforts of his co-workers but does not hesitate to criticize with acumen. A notable example of this is the writer's critical analysis of Rudolf Otto's idea of the "numinous." But this is no recluse of the study who speaks in these pages but an ardent and active participant and observer in the world of Christian experience.

Strong and persistent protagonist for Christian experience as the highest form of religious experience and for its validity and authority, he is not unaware of the questions that arise on every side. The author's treatment of them is judicious and fair and he manifests a broad and generous attitude that prompts one to say "Would that all the Lord's people were prophets of this type!" The book is remarkably free from vagaries and the writer remains in touch with reality. But one wonders whether he is not near to overstatement when he represents the Jesus of the Gospel as more or less aware of the inevitability of the institution of the Church in the following words: "At the same time we cannot doubt that Jesus was aware of the direction in which the new Spirit would lead his followers. They were to become a society whose source and governing motive was personal loyalty to himself and whose principles of organization were to be love, humility and self-denial." However, the treatment of the New Testament representation of Jesus in the discussion of the authority of Jesus Christ manifests a good acquaintance with New Testament criticism and a discriminating appraising of it and its effect upon our interpretation of Jesus.

It is a book which any minister can read with profit and one which will help him in the study of this important matter to go from strength to strength.

E. W. P.

With the Door Open. J. Anker Larsen. New York: The Macmillan Company, 1931. Pp. 112. \$1.50.

This is an attempt to describe something that will hardly submit to words. It is the work of a modern mystic, and as with the mystics of all ages, you have a feeling that while you read the words you really understand the writer, not by his language but through some experience you may have had that is similar in part to his.

The author, who is a Danish writer, wrote in German, the English being a translation. He took a degree in philosophy from the University of Copenhagen, and apparently studied theology. He approaches religion, however, not through theological or philosophical ideas; indeed, he has little use for these approaches; he here attempts to describe an experience, and that an experience in becoming aware of the reality of God.

By an attitude of approaching high and special moments "with the door open," he came to feel a rare sense of being part of Eternity, a sheer joy in the invisible and eternal reality which he describes as the most sublime joy of life, for one moment of which he would exchange all the "things" of the world.

It is an interesting story of one man's experience; it may be far nearer than we think to the trail along which we must travel. We live in a time when we trust the intellectual processes almost absolutely. May not the mystic have an approach to truth and reality that is valid, too, and that should be weighed more than it is in our thinking?

Anyway, an experience which will produce the kind of satisfactions that came to Mr. Larsen is worth attempting sympathetically to understand.

A. W. B.

The Clash of World Forces. Basil Mathews. New York: The Abingdon Press, 1931. Pp. 174. \$1.50.

The plasticity of our world situation is a good thing to keep in mind. Gigantic social and religious shifts have taken place and others, perhaps greater ones, are due to occur in days to come. The author of this book shows in brief survey the rallying points of the new forces, both in the organizing concepts and in the dominant personalities who stand for reorganization of nations and cultures. Three major world forces are seen contending for human allegiance; nation-

ism, a recrudescence of an old religion which has repeatedly led nations in paths of destruction, Bolshevism, aiming to unite nations into a world-order of soviet republics, but setting class against class, Christianity with an old message and a comprehensive aim for a world-wide fellowship, but not being well represented oftentimes in its adherents. Bolshevism, with a strong headquarters in Russia, and reaching out into Asia is recognized as the greatest contemporary challenge to Christianity, and the author says that Christianity can successfully meet this challenge only "if its followers, with unity of purpose and sacrificial heroism, live by that faith to build a world community from which the clash of classes, the war of nations, and the antagonism of races are banished under the sovereignty of God who made us all." This though widely different from the ordinary type of red baiting, calls for something quite as radical as Bolshevism, namely an application of the ethical ideals of Jesus to modern life. Something of that sort is the hope of the world, which, otherwise, is in peril which could not easily be overstated. L. F. W.

Which Way Religion? Harry Ward. New York: The Macmillan Co., 1931. Pp. 221. \$2.00.

In the remaking of the world, which, in some sense, is always the task of religion, Protestantism has now come to a critical point of decision. On the one side the metaphysical and aesthetic interests with the current theological and liturgical revivals promise intellectual renewal and emotional satisfaction. On the other hand is the call for modern religion to lay central stress on the ethical relationships of men as a means of realizing fellowship with an ethical God. The spiritual ancestry which it claims in the Hebrew prophets and in Jesus would seem to the writer to draw it in the second direction. Though the book does not attempt to prove that the central interest of Jesus was in a permanently developing ethical society, this reviewer cannot but believe that a mind like that of Jesus, confronted with the issues of our day, would turn most strongly towards the securing of God-like and family-like attitudes and relationships among men. This is what Ward with apostolic earnestness urges upon modern Protestantism. Compared with this the theological revival and the liturgical emphasis seem, not like an army with banners marching to a promised land, but like a tea party by the way.

As science has made the old framework of religious thinking im-

possible, and as the present economic set-up, both by protest and by its own deplorable failures has been shown to be an unsuitable basis for such human relationships as the religion of Jesus would seem to require, religion today must assume creative leadership in building a new world order. As a religious accompaniment, merely, of a passing order, Protestantism will not be able to justify its existence. But as a free spirit, bringing religious and ethical tone to an age of scientific freedom and humanistic experimentation, it may enter the coming day with its youth renewed and new worlds to conquer.

L. F. W.

Paradoxy: The Destiny of Modern Thought. Richard Rothschild. New York: Richard R. Smith, Inc., 1930. Pp. 256. \$3.00.

The destiny of the minister is bound up with the destiny of modern thought, and many of our ministers will want to be acquainted with this book. It cannot be recommended for light or popular reading. The author attempts the fundamental task of redefining the basis of science, and stating its relation to religion. If religion has sometimes been defined as the creating of a wish-world, science also has not been able to get rid of the tendency to see things in terms of categories of thought which the interpreter brings to his facts: indeed it is inevitable that even our grasp of scientific reality should be relative to our culture-made standpoint. Physics and metaphysics interpenetrate. Both in facts, and in laws of nature there is an artificial element, a mind-made aspect. The externality of nature, deterministically ordered is a disappearing difficulty, like many another problem which has not been solved because it has been outgrown.

Art and morality are of the same stuff, and religion and science have their roots close together. Reality is culture-shaped just as morality is. Both are fitted into a world of problem-solving beings, having their existence in a process which is the groundwork both of time and of will. The back-ground of existence, process, unity may be thought of as Supreme Being, which is to the individual as a symphony is to a note. Religion provides a larger setting for the life of the individual and the race. Fundamental in it are worship, or reverence, morality, or the interpretation of conduct in terms of the meaning of the whole, and the historical account which gives man his setting in the scheme of things.

L. F. W.

Spiritual Adventures in Social Relations. Bertha Condé. Nashville: The Cokesbury Press, 1931. Pp. 153. \$1.00.

As the title very well suggests, this book presents life as a spiritual adventure. It has the simplicity of an elementary treatment, and is suitable both for youths and for adult readers. The fact that life is essentially social is stressed, and love and self-giving are pointed out as the means of achieving the highest social experience. It deals with such practical matters as adjustments of husbands and wives, parents and children, friends, neighbors, and the wider world of humanity. The value of the book is both in what it says and in what it suggests.

L. F. W.

IV. Christian Leadership

Public Elementary School Plant. Charles Lyle Spain, Arthur B. Moehlman, and Fred Watson Frostic. Chicago: Rand, McNally & Co. 1930. Pp. 602. Illustrated. Index.

Three acknowledged masters in the field of public school building and equipment here put their expert knowledge at the disposal of all concerned with educational programs. A scientific analysis of the work of each department of the school, and of the special factors involved in each type of community, is made the basis for the embodiment of these needs in the structure and its furnishings. For example, under the heading of The Nursery School, we have a brief but excellent summary of the history of this form of educational endeavor, followed by a statement of Nursery School Objectives, Curriculum, Activities, and Size of Class, all these laying the foundation for a discussion of Space Requirements, Equipment, Decoration, Administration, and Type Plans. The chapter closes with Suggested Readings, which constitute a competent bibliography of the subject.

There are equally good chapters on the Kindergarten, the Classroom, the School Library, the Auditorium, Health Facilities, and Landscaping.

Not the least valuable part of the book deals with plans for effecting wisely the transition from the traditional school to more progressive types.

The final chapter on Executing the Plan presents the steps necessary in carrying out a building program.

Any church contemplating alterations to an existing educational

plant or the erection of a new building for educational purposes should master this book. Dr. Moehlman's previous book, *Public School Plant Program*, and this present volume form an essential nucleus for the sort of preparatory study which should alone be counted adequate in church school building.

F. O. E.

Personality in Its Teens. W. Ryland Boorman. New York: The Macmillan Company, 1931. Pp. 268. \$2.50.

A thousand mimeographed letters were mailed to as many unselected names of boys who had attended State Older Boys' Conferences, asking the recipients to tell of their experiences at the Conference. Of the 200 who replied, about 100 continued writing to the author, and received replies advising them on their problems and seeking intimate statements on various aspects of the life of older boys, such as home life, athletics, vocation, girl friends, morals, and religion. An ultimate series of twenty, over a period of years, forms the basis of this book. Most of the book is in the language of the boys themselves.

It may be questioned how far we have a cross-section of American boy life. Exactly as the older questionnaires on religion drew answers from those eager to talk about religion, so one feels that in these intimate statements we are dealing with a similar phenomenon, but spread over a wider area. Nevertheless, the book has great value as showing the attitudes and activities of those who wrote to the author.

On the whole, the book gives us a glimpse of sound and wholesome youth. These young people really desire to stand for the best. Reading between the lines we occasionally catch glimpses of conditions and acquaintances none too good, but the total picture is heartening.

F. O. E.

With the Jewish Child in Home and Synagogue. Elma Ehrlich Levinger. New York: Bloch Publishing Company, 1931. Pp. 124.

This is an interpretation of the religious customs of devout Jewish homes for the sake of the children of those homes, as well as for children in less favored families. In other words, it is a Jewish textbook in Religious Education, intended not primarily to instruct, but to develop understanding and appreciation. The author recognizes that many Jewish families observe a multitude of customs, ancient or mediaeval, the reason for which is not obvious, or the reasons given are highly fanciful. So she writes this delightful explanation, which is shot through with appreciation and religious fervor. Incidentally,

there are few Gentiles who would not profit from this little book. Our boys and girls of the Junior and Intermediate grades will enjoy it. At the other end of the scale, the technical student of comparative religion will find such an intimacy of treatment and sureness of touch with everyday Jewish religious life and its background in Jewish minds, as to make it of genuine value to him. F. O. E.

Our Educational Task. William Heard Kilpatrick. Chapel Hill: The University of North Carolina Press, 1930. Pp. 123.

No educator today is likely to ignore the writings of Dr. Kilpatrick, Professor of the Philosophy of Education at Teachers' College, Columbia University. This meaty little volume is a sort of continuation of his "Education for a Changing Civilization," of a couple of years ago. He discusses briefly our present social order, with especial reference to its bearing upon the South, from which he comes and in which these lectures were given.

The two chapters on "The Deeper Unrest" and "The Lesson from the Survey" are particularly illuminating. He finds evidence of unrest along several lines, for example: 1. The unrest of the worker, due to monotonous toil, and finding expression in the passion for crude excitement; 2. The unrest of not a few philosophers who are dissatisfied with our civilization as it is; 3. The unrest that is expressed in the forms and formulas of the most recent poetry; 4. The unrest that finds its outlet in religious yearnings, mentioning especially the prevalence of new cults, the High Church movement, and "Fundamentalism," the last two of which he terms "fear-reactions in the face of the threatened revision of authority;" 5. The wide-spread dissatisfaction with "mechanistic science."

Dr. Kilpatrick calls attention to our present lack of faith, a lack of faith in the abiding reasonableness of the world and of its basic processes. "As for faith," he tells us, "we are going to seek one as big and wholesome as we can find," "beginning where we are with whatever stock in trade of life we can find to hand," "ever seeking the larger faith." "As for happiness and richness of life, . . . we shall seek deep and productive interests." "We are most concerned with building persons, masterpieces of individuality, persons that ever grow themselves, persons that always respect a like growing in others."

Dr. Kilpatrick finds two "outstanding hindrances to a bettering of civilization," "first, an unwillingness on the part of the mass to think

broadly, and second, a willingness on the part of the ruling minority to disregard the welfare of the less privileged." These points are developed with prophetic courage. F. O. E.

This New Education. Herman Harrell Horne. New York: The Abingdon Press, 1931. Pp. 280. \$2.50.

It is refreshing to read a book written with due historical perspective. This veteran educational leader gathers up the various elements in the so-called "New Education" and by apt quotations from earlier writers in the field shows that the germ at least of the factors regarded as new may be found frequently as far back as Plato. Present-day educators will probably dissent from the implication that there is nothing new, for the fact is that today we are seeking to organize both theory and practice around centers that certainly were not the main centers of the past, and toward goals which are distinctly modern.

To the religious educator, the main interest of the book will doubtless focus upon the latter half. One could wish that every pastor would "read, mark, learn, and inwardly digest" the chapters entitled How Character Is Created, Why Have Religion, The Religious Education of a Community, Religious Education: Our Aims and Achievements, Fifty Points of a Good Church School (a self-rating test), The Teaching Function in the Ministry, and The Thought of God in the Light of the New Education.

This is a good book, as all Dr. Horne's books have been. It is highly condensed, and while easily read, it contains an unusually large amount of thought-provoking material. We commend it heartily.

F. O. E.

The Nameless Longing. Hubert L. Simpson. New York: Harper & Bros., 1931. Pp. 305. \$2.00.

Some sermons, not only in our day, but during the long history of preaching have made it easy to believe in the moving power of the pulpit. But the pulpit is still with us and is likely to remain. There seems to be no substitute for that conscience to conscience, heart to heart, life to life experience that is ours when a skilled and sincere preacher so "holds the mirror up" to our inner lives as to disclose our fears and our foibles, our longings and our loyalties. Dr. Simpson is maintaining the worthy traditions of the Westminster Church, London. These sermons reveal one who meets the perplexities of his fellows with fine sympathy and buoyant faith. He has rare felic-

ity in discovering precious nuggets in obscure veins. He captivates by the unassuming directness of his address. His phrases have that unrhetorical aptness which mark the artist. He criticizes without rancour, stimulates without bluster and helps without unctuousness. These twenty-four sermons are worthy of extensive reading.

D. J. E.

The Unlocked Door. James Black. New York: Harper & Bros., 1931. Pp. 232. \$2.00.

The "dedication" preceding the title-page tells us the character of this delightful book:—

"How old are you?"

"I am seven years old."

Then I write my book for you.

"How old are you?"

"I am seventy years young."

Then I write my book for you. —

Here are thirty stories told to the children of St. George's West by this charming and effective Edinburgh preacher. You may be sure that the grown-ups were listening too, with all their ears. He has drawn on tradition, legend, myth, as well as upon experience and observation for his material. Dr. Black has eyes to see and ears to hear and skill to tell the type of story that must have lit up the eyes of the juniors and seniors with many a flash of keen delight and sober second thought. These are simple stories, some of them familiar, some ancient, some recent, but all of them told with that deftness of touch and finished art which all preachers covet and some achieve.

D. J. E.

Stewardship Parables of Jesus. Roswell C. Long. Nashville: Cokesbury Press, 1931. Pp. 230. \$1.00.

Anything which promotes stewardship is useful, not merely and not chiefly as a means of securing support for worthy enterprises, but rather and much more for combating materialism and selfishness, and for cultivating an intelligent and generous altruism. Dr. Long discusses what he calls the "Six Major Stewardship Parables" of Jesus, and the range which stewardship ought to take is indicated by his association of parable and topic. He begins with "Stewardship in the Social Order," based on the Parable of the Good Samaritan,

and then we have in successive chapters, "According to Capacity," the Parable of the Talents, "Stewardship of Time," the Parable of the Ten Virgins, a most valuable chapter to my mind, "The Conquest of Covetousness," the Parable of the Rich Fool, "Stewardship of the Gospel," the Parable of the Laborers in the Vineyard, and "The Conquering Life," the Parable of the Tower and Waging War.

The author succeeds in being both interesting and practical. Not only does he present rich and suggestive content, but also he writes with distinction which is a merit in any book. Fruitful use is made of quotations from great literature, and at the same time forceful illustrations are drawn from contemporary life. An extended biography adds to the usefulness of the book.

J. F. V.

Men of the Great Redemption. William L. Stidger. Nashville: Cokesbury Press, 1931. Pp. 217. \$1.50.

The "Men of the Great Redemption" are a vast host. The seer of the Revelation beheld them as "a great multitude which no man could number." His vision assured him that there is redemptive power by virtue of which "From the dust and grime of earthly circumstance," men can come clean. Dr. Stidger builds his book around that conviction. The world is hungry for religious experience and is eager to listen to a recital of it. He is of opinion, however, that the emphasis upon individual salvation has been largely lost in our time because we have been so greatly occupied with the social interpretation of the gospel. In that he believes most potently, but equally necessary, and indeed indispensable to any effective social application of religion is its operation in the individual heart and life. Personal experience of transforming power, upon that the pulpit must put the major emphasis. That he may reinforce it the author proceeds to tell the story of men who having been laid hold upon by a power not of themselves have started up the heights. The book is reminiscent of William James and Harold Begbie but deals with different types from those presented by these writers and types whose experience came in the midst of very different conditions. Dr. Stidger knows how to tell a story and his dramatic instinct never falters. The author follows these recitals with a discussion of psychology and modern literature in their emphasis upon this central experience, and then of what he calls "Cosmic Consciousness," by which he means a universal consciousness of God. Most readers, and especially min-

isters, will follow with very close attention and interest the closing chapter which presents "The Approach and Process of the Great Redemption." A new technique in evangelism is needed and it is here described. Steps in the approach are depicted, and as for the process, it consists essentially in so influencing men that they will go into solitude and seek God for themselves. It is thus that the characters with which the writer deals came into their experience, and that way most commends itself to the men of our time. I am sure that all who are working to bring the gospel into effective application in individual lives will find this book inspiring and richly instructive.

J. F. V.

Jesus was not the promulgator of a precise religious, ethical, or social scheme. For him religion was not a system. He emancipated himself from Jewish legalism and never intended to put a new legalism upon his adherents. Jesus' attitude was one of inner freedom and his primary purpose was to enable his followers to be free and to remain free. He transmitted not a program but an ideal. His commands were conditioned. While some were called upon to forsake all and follow Jesus, others were directed to remain in the old environment. He was not enforcing a religion of authority but announcing the religion of the spirit. He was interested in ethical decisions that had the approval of the heart. To find God, one must recognize the good. He transmitted a spirit that is restless and disturbed and dissatisfied until all areas of life are redeemed to conformity with the ideal of Jesus.

THE THIRD COMMENCEMENT

The Third Commencement of the Colgate-Rochester Divinity School was observed on May twenty-fourth and twenty-fifth. President Beaven preached the Baccalaureate Sermon on Sunday morning at the Lake Avenue Baptist Church. The Annual Meeting of the Baptist Education Society of the State of New York was held in the parlor of Alvah Strong Hall on Monday at eleven. In the afternoon, Professor Rolvix Harlan of the University of Richmond gave an address and conducted a conference upon "The Personality and the Social Conscience." In the evening Dr. Charles Edward Jefferson of New York City gave the convocation address, taking as his subject: "The Chief Business of the Church." Associate Dean Glenn Blackmer Ewell spoke to the graduates. Degrees were conferred upon members of the graduating class, graduate students, and Alumni by President Beaven.

Taking as his subject, "The Changing and the Changeless in the Minister's Task" and as his text: "*And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*

"For the perfecting of the saints, unto the work of ministering; unto the building up of the body of Christ;

"Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:11-13), President Beaven preached the Baccalaureate Sermon:

This is a day of change; we hear of it on every side. Every speaker and writer emphasize it. Indeed, the one permanent thing in our situation seems to be the fact that things are not permanent.

The minister of today will work, therefore, in a world in which he must be prepared to adjust himself to constant shifts in his environment. The ideas of the universe, of matter, of time and space are in flux. The ideas of young people on morality, on education, on home life, on success are all affected by a mood of inquiry. The knowledge which is at his disposal for his work, the understanding of the inner workings of the mind, the psychic complexes which produce problems, the causes which determine courses of action—such knowledge is constantly increasing. The social forces with which

he must be familiar, the type of enemy which he has to fight, the kind of thinking with which he has to deal—all these differ from day to day.

In our training, we have attempted to make you aware of some of these changes. I do not take the emphasis from this changing element in the minister's task; it is real and you must face it.

On the other hand, it is possible for us to emphasize the factor of change till it becomes an obsession; we may forget that just as there are changing factors so there are great changeless elements in the minister's task, situations today which are essentially the same as those that ministers for centuries before him have had to meet. There is no doubt a vast change in the material world round about us, but after all, it is not the material world which constitutes our specialty. There is a great enlargement in the scientific information with which we deal, but we are not majoring in scientific information, important as it is.

As ministers we deal with many elements in life which do not greatly change. Human nature does not change largely. Physical needs are about what they were centuries ago—people need food, shelter, protection in about the same quantity that they did when Abraham walked the earth. They have longings, hopes, dreams, much the same today as they did in ages gone by. A man may go one hundred miles an hour instead of four, but usually the reasons for his going are much the same. He loves the same way, he hates the same way, he suffers the same way and he sins, and needs forgiveness and help now as he did when the prodigal walked the earth.

A modern father whose son goes wrong could repeat the lament of David three thousand years ago, when he said, "O Absalom, my son, my son! would God I had died for thee!" and the expression would be just as accurate a description of the man's feeling today as it was three thousand years ago. If we took the record of the temptation of Joseph, or the story of the Prodigal Son, put new names and a few different words into them, they would be just as accurate a description of situations in Rochester or in the parish to which you are going, as they were in the years when first penned.

Not only are men much the same but God is the same. We may know more about Him than our forefathers; we may have a far larger concept of his power and the range of his creative activity, but the contribution to our knowledge of God made by the exper-

ience of Isaiah, or the apostle Paul, is as real for a man now as it was a thousand years ago.

Jesus is the same. We may know more about the incidents of his life, we may discuss *in extenso* our speculations about his relationship to God, we may have new light upon the influences which affected him; but, after all, he is just as much the world's greatest revelation of God today as he was fifteen hundred years ago and He can do for men the thing they need to have done for them as truly in Rochester or India now as He could in Samaria and Capernaum in the days gone by.

While we are ministers in a new and changing day, there is a changeless element which I want to emphasize tonight. Paul brings it to our mind when he describes the various functions which were given by the Spirit to different people, in the text: "And he gave some to be apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering; unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ."

While he was describing special gifts which special people might have to an extraordinary degree, we do not misinterpret the text when we point out that he emphasizes here certain functions, practically changeless, which every minister should perform.

First, the apostolic function. Undoubtedly he was referring here particularly to that small group that companied with Jesus or was most closely related to him in those early days. When these men went about, people "took knowledge of them that they had been with Jesus and learned of Him," but every minister has an apostolic function to some extent. He must have some experience of the reality of Jesus and the power of His gospel which validates his religious convictions. People are going to have confidence that the thing which God is supposed to do for them, He can do, because He has done it in the people who represent Him. A minister is Exhibit A of the gospel he preaches. The life he lives, the spirit which he exhibits in his home, as a neighbor, or with his people, either is a proof that the indwelling spirit of Jesus can and will work in a life, or it is taken as evidence that it will not. There is a truth in the idea

of incarnation which did not exhaust itself in any single period, but which is changeless in its application. You remember that tribute that was paid by Matthew Arnold to his father, after his father's death:

“
But thou would'st not *alone*
Be saved, my father! *alone*
Conquer and come to thy goal,
Leaving the rest in the wild.
We were weary, and we
Fearful, and we in our march
Fain to drop down and to die.
Still thou turnedst, and still
Beckonedst the trembler, and still
Gavest the weary thy hand.

.
And through thee I believe
In the noble and great who are gone;
Pure souls honour'd and blest
By former ages, who else—
Such, so soulless, so poor,
Is the race of men whom I see—
Seem'd but a dream of the heart,
Seem'd but a cry of desire.
Yes! I believe that there lived
Others like thee in the past,
Not like the men of the crowd
Who all round me today
Bluster or cringe, and make life
Hideous, and arid, and vile;
But souls temper'd with fire,
Fervent, heroic, and good,
Helpers and friends of mankind.

.
Then, in such hour of need
Of your fainting, dispirited race,
Ye, like angels, appear,
Radiant with ardour divine!
Beacons of hope, ye appear!
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.
Ye alight in our van! at your voice,
Panic, despair, flee away.
Ye move through the ranks, recall
The stragglers, refresh the outworn,

Praise, re-inspire the brave!
Order, courage, return.
Eyes rekindling, and prayers,
Follow your steps as ye go.
Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On, to the bound of the waste,
On, to the City of God."

Men have always felt the lift of the spirit through great souls in whom the spirit dwelt.

It is this spiritual validation of word by life which gives authority to the minister's message. In a very real sense you, like Paul, are "called to be an apostle," as truly today as in the ancient time.

But you are to be a prophet also, a proclaimer of a better time, an inspirer of people with hope, a creator of discontent with things as they are. The Christian gospel is the world's greatest source of hope; it lifts the flag of the Kingdom and calls all to rally under it; it is intolerant of sodden pessimism; and takes violent exception to the stark hopelessness of many of the dogmas that are put out by the cynics of to-day.

Christianity says, "We can have a better day if we will." Its ministers should be like the heroes of faith of old, who are described as having seen a city whose builder and maker is God, and they went on with their task, not having received the promise but looking forward to the time when it should come to pass; thus they became builders of the city that was to be.

There is one translation of a verse in Jesus' talk with Nicodemus that I have always loved: "Except a man be born from above, he cannot see *the reconstituted social order*." But when a man becomes born from above, he actually becomes a prophet and builder of that reconstituted social order. We rest, it seems to me, upon certain great and fundamental premises. First, there must be a best possible kind of world: a way of life which if followed would bring the abundant life to the most people. There may be many possible kinds of world, but at least this possibility must exist.

If there is such a best way, God must know it. He created us, wants the best for us, and knows more than any of us.

A third premise seems just as clear to me, namely, if He knows it, He is not trying to hide it from the children of men; He is anxious

for them to know it and to achieve it. The next thing is just as clear. We have no key to the kinds of motives and actions which will produce that reconstituted social order, more obvious and at hand, than the revelation of God's desires which we have in the Master.

You are going out, therefore, to be prophets of the kingdom of God as we have come to think of it through the revelation of Jesus Christ; you are to foment discontent with unworthy conditions and to help men substitute for low motives those larger, finer and purer motives which the Christ came to reveal. You are going into a day when the very future of civilization may depend upon our ability to get people to trust those motives and allow them to function in the lives of men. Many of you are vividly conscious of the vast distance between our actions in society and the spirit of Jesus. You are filled with the enthusiasm of youth in your determination to change the things that are wrong. God be praised that this is so. I pray that you may cling to this same passion and become prophets of change, but change toward the purpose of God. We all too easily become content with things as they are, the high adventure of reconstituting the social order, seen so clearly in youth, grows dim as we grow older, as Dr. Faunce said in commenting upon that passage in Ecclesiastes which describes the evidence of age, we become "afraid of that which is high." I charge you not to lose your prophetic function.

The world needs it. It may not be aware how desperately it needs it. We are at a crisis when the problem projected on us by this depression may make us open minded toward some new and better way. Notice our President's suggestion of a few days ago that the disarmament conference of 1932 offers a clear path to an easing of our economic burdens. What if men could see this and tread this way of good will instead of hate! The future might then be filled with promise! But if we see no hope along this line, and standing at the parting of the way, take the road back into the jungle of our old hates and fears, God pity our children after us.

Consider our whole economic system. It has been built up to great heights along the lines of material comfort, leading us to worship the machine and efficiency in its operation and now as this tide recedes it leaves us with millions of men eager to work, competent to work, and no work for them, thousands of families well nigh the verge of starvation, and apparently our strongest leaders standing al-

most helpless in the presence of a situation which they have helped to create but now cannot control. There must be a right way through. Certainly if anybody can help find that way, it must be God's man, the man who adds to the best knowledge of men the knowledge which can only come by being "born from above." You are to be prophets of that reconstituted social order. This is an age-long function; may you never forget it.

Paul says again that we are to be evangelists. Today we are confused on this subject. To many, the term "evangelism," connotes certain things which we do not like. We object to the way men have done it, to the message that they have brought, to the methods that they have employed, to the things they have tried to get people to do.

On the other hand, while we do not like the way someone else has approached the task, let us not forget the elemental fact that there is an absolutely changeless demand upon every man who is a leader in the kingdom of God that he in some fashion fulfill the function of an evangelist.

Men today do wrong; they sin; call it by whatever name you please. We can explain it by complexes and by heredity; we can be as tolerant of it as we please; but the fact is that there is sin, and men need to quit it and turn to the right. They need to repent as much now as they ever did.

It is also just as clear that men need help to make that change. Whatever is meant by the term "Ye must be born again," and however we may differ in our theological understanding of the ministry of the Spirit, there is no question that men need God's help to stop their evil doings and become the kind of people that God wants them to be.

Again, it is just as plain that God can help them, if they are willing to co-operate with Him, and it is our duty in some fashion to bring them face to face with that great possibility, and to help them *will* to get the help which God has for them. This is the essence of our gospel, this is the reason we are preachers. But when you analyze it, this is evangelism. Do it in the mass, or do it personally; do it in an old way or do it in a new way; the minister who does not succeed in doing it in some fashion is an impotent minister.

We may emphasize the education of our people, and we should; we may think of nurturing them in the likeness of Jesus Christ, and we

should; but let us not forget the fact that the Christlike life is never an external thing put on a person against his will. It comes from the inside; at some place the will must be reached and people must actually commit themselves, by their own choice, to the plan of God and the purpose of Jesus. If a person does not want so to commit himself, and does not choose personally to do this, no one else can surprise him into doing it or do it for him.

You may work out your own technique, you must find your own message, but do not forget that you are now called to be an evangelist who will bring people to face the imperative necessity of choosing to bring their own wills into harmony with the will of God as we know it in Jesus Christ.

There is a false satisfaction that I see in evidence from time to time today. A minister goes into a church and cuts off a lot of inactive members from the rolls, glorying in the fact that he has purged the rolls and made them clean. I do not speak against this as far as it goes, but I want to protest against doing it gleefully as some do and protest further against the attitude some seem to take that this exhausts their responsibility toward the church rolls. They seem to accept this as a substitute for a steady effort to put upon those rolls the names of people who newly submit themselves to the will of the Master and join themselves with others in the fight for the kingdom of God. Every minister must be an evangelist.

Paul says also that we are given the gift of being pastors. At times today, men seem to feel that we have outlived this particular function in the life of the minister; they would have us substitute for it, efficiency, managership, organizational ability, or the preaching gift. They give the impression that the minister is so busy that he cannot afford to be bothered with the trifling problems that people bring to him out of their daily lives. There may be some who have interpreted my emphasis on the organizational side of the church's life as indicating that I think this is so. Nothing could be farther from the truth. I am convinced that the pastoral function is a changeless one and one of the most important in our work.

Why is a man a minister? In order to interpret through life as well as word the gospel of the helping, serving Son of God. He went about doing good; he went among the common people; he took upon himself

their burdens and their griefs, and it was by his stripes that they were healed.

People need comfort and guidance today as truly as they ever did. Our very mechanical and impersonal civilization creates in people a new set of needs for friendly interest, makes them need even more than ever to turn to one who understands the load which they carry. There never has been a time, either, when people needed to have someone simply to talk to, to unburden their hearts to than now—psychiatry has shown even deeper reasons why this function of the minister meets a permanent need.

Our sermons are going to be shallow, if they are born simply from the reveries of a study chair. They must glow with the sympathy and understanding that alone can come from our contacts with our people. A minister to be a real minister must still be a pastor.

"He gave some to be teachers." This is a great word. It is customary to differentiate between those who have prepared for the teaching, and those who have prepared for the preaching, ministry. But every preacher should be a teacher. Jesus was a teacher; his followers were called "disciples." Paul was a teacher. Almost every great religious leader has been more or less a teacher. Both the pastoral function and the pulpit function, offer the opportunity for a man to teach his people in the things of God. Where else are people today to learn about the history back of our religion, the experience of great souls of the past in their quest for God, where else are they to get accurate ideas of the teachings and attitudes of Jesus, of the Christian way of life, of the real purpose of the church and the Kingdom, if they do not get them through the pulpit? They are certainly not going to get this religious training, nor these accurate religious ideas, from the magazines, the newspapers, or from our popular novels. There are plenty of people to mislead them. Who will give them the constructive and helpful side if the men who profess to be leaders of Christian thought do not fulfil this function? A movement like Bolshevism, which definitely aims to create atheism, believes that it can succeed only as it teaches its constituents constantly the doctrines of Bolshevism. Let us not think that we as ministers of the church of Jesus Christ have gotten beyond the time when we need definitely to be teachers of our people. If you go out, go out to teach as well as to preach.

The secret of a long pastorate is the teaching attitude. The man

who goes into his pulpit simply to inspire his people for that particular moment is living from hand-to-mouth. Every sermon should be a mixture of teaching and inspiration. As Paul, in his letters, first presented his teaching, and at the close came to his application and appeal, so every sermon should break open the truth and close with its appeal to live and act in the light of that great truth.

He gave to us all these gifts, so we are told, "for the perfecting of the saints for the work of the ministry." We are here to build a fellowship which will help those who enter it to grow "till we all come in the unity of the faith, and in the knowledge of the Son of God, unto a perfect man." We are to take those who are broken, sinful and worthless, introduce them to the Master, throw about them the ties of a Christian fellowship, till they gradually grow up into Him in all things who is the head even Christ. This is one of the greatest, age-long functions of the minister. When you leave your pastorate you may leave behind the story of a big budget raised, or a large membership built up, or publicity gained; but unless you can look back to situations where you discovered men and women whose feet had well nigh slipped but who got a new start because you helped them find God; unless you can look back and see isolated and lonely people who were blest by being made a part of that fellowship, that "holy body in Christ Jesus," you will not have discharged to the full the great obligation which rests upon you as ministers of Jesus Christ. We are builders of a holy fellowship.

These things are some, at least, of the changeless functions of the minister even in this changing world. We are called to them not by the call of man, but by the will of God and by that will they have eternal validity. There is an immortality about the work of the man who works under the sense of the will of God that can come on no other basis.

I close this message to you young men going out from this institution by quoting words from an address given to the graduating class of the University of Edinburgh by Professor Simpson as he laid down the deanship of the medical faculty at the beginning of this century:

"It may chance," said he, "that some July day far down the century, when I have long been in the ether, one or other of you will take with child or grandchild of the years when the century was young. Among its unforgotten scenes there will rise before your mind the memory of the day when at last you burst the

chrysalis shell of pupilage to lift free wings into the azure. You will recall the unusual concurrence of the simultaneous leave-taking of the University by the graduates and their promoter. 'We came away,' you will say to the child, 'a goodly company all together through the gateway that leads to the rosy dawn. He passed out all alone through the door that looks to the sunset and the evening star. He was an old man like me,' I forhear you say, 'not in himself a great man. He had been the friend of great men and came out of a great time in the nineteenth century "when there was midsea and the mighty things" and it looked to the men of his generation as if old things had passed away and a new world begun. And he told us that the great lesson he had learned on his way through life was the same that the disciple who leaned on Jesus' breast at supper taught to the fathers, the young men, and the little children of his time, when he said, "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever."'"

In his address to the Graduating Class, Mr. Ewell said:

In the case of the majority, brethren, you have come to the last exercise of your formal educational career. With mingled feelings you look back over three years of professional school, four years of college, and many years of preparation even before that. A goal, long held in prospect in your mind, has at last been reached. The end of this particular road is at hand, and just ahead a turn must be made. For a few of you it will mean the continuing of investigations already well begun; to the greater number it will be an abrupt turn into the seemingly more practical and less monotonous activities of life.

Doubtless from your earliest school remembrances, tests have stood out with prominence. School life seems but a progression from one series of tests to another. Some of you may have thought that your tests are now ended, but I assure you, for your own protection, that you will always be subjected to tests, some of them more grilling than any you have as yet encountered. Heretofore your tests have been mainly in the realm of the intellect; hereafter they will be matters of intellect, character, conduct—in fact, of everything that goes to make up a life lived conspicuously before men.

One of the tests to which you will be put is that of *Foresight*. The very fact that you are here this evening is evidence that you possess a certain modicum of that equipment. Too many there are who feel that they can minister sufficiently well to the spiritual need of this

and of the next generation if they rely upon untrained, or inadequately trained native ability. One of the perils of organized Christianity in the immediate future is a surplus of would-be leaders who have never taken their 'calling' with sufficient sincerity properly to equip themselves for the task to which they aspire. You have had enough Foresight to see that the only road to worthy leadership in the realm of the spirit is that which leads through organized preparation and training. For this you are to be congratulated. But you are not now in the position to cast Foresight aside. It has served you well to this hour; trust it still further. One of the greatest elements in successful leadership is to be fully aware of, and amply prepared for the crises that arise. A general taken by surprise is more than half defeated at the start. There will be many experiences in your ministerial life when a well developed faculty of Foresight will enable you to be the leader instead of being one of the many who are led. Cultivate the habit of looking forward to your opportunities as well as to your problems, not of looking back upon them.

A second test will be *Forbearance*. This is a character test that is often vigorously applied during campus life, but it is applied no less afterwards. Fifty years ago, on similar occasions, young theological graduates probably would not have been advised to cultivate this particular virtue. Then disagreement and conflict were expected in religious affairs; now we hope that we are looking upon the dawning of a better day. While we trust that a considerable residuum of truth remains in your minds after your course of study, always remember that truth is like a magnificent diamond and has many facets. You probably have seen some, you may have seen many, but it is equally certain that you have not seen all. God may be good enough to give you some companion on the way who has seen some aspects of that priceless jewel that you never would have discovered had you remained alone. It is a sad cause that is all bad; if there is any good to be seen, try to see it. On many a day just plain people will woe-fully try your patience. They will be slow to understand and slower to cooperate. There will be many drab days that can be saved from being utterly black, only by being shot through with Forbearance.

A third test will be *Fortitude*. This is not contradictory to what has just been said, but complimentary to it. Forbearance with others does not involve any sacrifice of your own convictions and prin-

principles. In the professional world into which you are going you will find many who will differ with you on many points which they consider to be vital. To such you have the opportunity to exhibit the Christian grace of Forbearance, but you do not need to surrender nor to compromise. It is possible "to agree to differ, but to resolve to love." When you get far away from the close companionship of others of like mind with yourself—possibly into groups where you will seem to be isolated because of the educational advantages that you have enjoyed,—the easiest attitude will be to conform. In those crucial situations, the like of which Paul experienced at Ephesus and described when he afterwards wrote:

"At my first defense no one took my part, but all forsook me. . . . But the Lord stood by me, and strengthened me; that through me the preaching might be fully accomplished, and I was delivered out of the mouth of the lion;"

in such a situation, I say, summon Fortitude for the Truth in so far as it has been revealed to you, but exercise your fortitude with forbearance. More is accomplished for the progress of the Kingdom by a still, small voice than is by the shouting of armies in battle.

And the fourth test I shall mention is whether you have or not a *Foretaste* of that which you are to preach. So far as the intellectual side is concerned, you are considered to be well equipped, else you would not be standing where you are. However, in the mission to which you have dedicated yourself for life, mere intellectual equipment is far from being sufficient. You will be far from being "a good minister of Jesus Christ" if all you have to depend upon is the product of your mind. Of none other of the so-called "learned professions" save yours can this be said as truly. In the arts it is true that one who is a true artist must have something within him beside mere facts. A painter may know all the rules of perspective and have the keenest appreciation of color and still not be able to produce a masterpiece because he has not the true artist's soul; a musician may know all of the laws of harmony and all of the rules of composition and still be able neither to create nor to interpret music, because he has no music in his soul. It is likewise with you. You may know all of the writings of the commentators; you may know all of the facts and implications of history; you may have at your command all of the historic and modern philosophies, and may know the tech-

nique of every situation that may arise, but unless you have the heart of a true pastor of souls, your ministry will be barren and unfruitful. The Christian ministry has traditionally stood at the head of all of the professions, because it demands more than does any other from those who would enter it. Men and women and little children will look to you for instruction, but they will look to you far more for sympathy, for understanding, for a working interpretation of God, and as a guide upon the way of life. If you fail them at that point you have failed them utterly. In this way you can never lead them if you have not walked it yourself. The most biting, scathing comment that was ever passed upon religious leaders was passed by Jesus when he said of those of his own day:

"The scribes and Pharisees have taken Moses' seat. So do everything they tell you and observe it all, but do not as they do, for they talk but do not act."

Only as you yourself have a Foretaste by an intimate, personal, effective knowledge of the redeeming grace that can possess a human life by a surrender to the lordship of Jesus can you truly teach others the way to peace.

And so we bid you God's speed!

"Father of mercies, bow thine ear
Attentive to our earnest prayer,
We plead for those who plead for thee,
Successful pleaders may they be."

No life of Jesus can be written. The year of his birth as the year of his death is unknown. The length of his ministry may merely be estimated. The years of his childhood and young manhood are covered with a vast silence. Of more than ninety per cent of the life of Jesus the records have next to nothing to say. Indeed, our earliest gospel dismisses all that preceded the baptism of Jesus by John from consideration: "the beginning of the gospel of Jesus Christ was when John appeared baptizing in the desert and preaching a baptism of repentance for the remission of sins."

FACULTY ITEMS

During the academic year 1930-31, President Beaven delivered sixty addresses in promoting the cause of the Northern Baptist Convention. He participated in the dedication of the Riverside Church of New York City. Seven state conventions were visited. He spoke before the International Men's Congress at Dayton, Ohio. Commencement addresses took him to West Virginia, Missouri, and Indiana. Preaching engagements at Marble Collegiate, New York City; Calvary Baptist of Washington, Cornell University, Mount Holyoke, Wellesley, New Brunswick Seminary and many other educational centres provided fine contacts.

President Beaven gave the George Shepard Lectures on Preaching at the Bangor Theological Seminary and conducted the annual mission to students at Furman University. He contributed an article to the International Journal of Religious Education and chapters to two books.

On May 12th, McMaster University conferred its D.D. upon him.

The last number of the Bulletin noticed the unusual honor bestowed upon Professor Berry by his appointment to the professorship of the School at Jerusalem during 1933-34. He read a paper on "The Hebrew Word *Nuah*" before the Society of Biblical Literature and Exegesis at its December meeting.

On June 9th Dr. Anderson accompanied by his wife will leave on his "sabbatical." After visiting the Canadian Rockies they will sail from Vancouver for Honolulu where they will remain for a month. Thence they sail to Japan for nine weeks' fellowship with our missionary brethren there. October will be spent in East China, where, as in Japan, Dr. Anderson will represent the new "Colgate-Rochester" and bring its greetings to our alumni and friends. On the way home, which will be via the Panama Canal, San Francisco and southern California will be visited and some of our Baptist work in Cuba will be seen. The return home will be made in time to begin the second semester near the end of January, 1932.

Associate Dean Ewell was elected president of the New York State Baptist Convention last October. - Since then he has spoken on many occasions in the interest of the work of the convention.

Professor Robins contributed a critical review of Grouset's *Histoire de l'extreme Orient* to the Journal of Religion and three noteworthy reviews to The Baptist. He spoke on "Humanism" and "Mysticism" at the Colgate-Rochester Institute at Troy, N. Y. Nine sermons and seventeen further addresses introduced him to many groups.

Professor Robins served as Chairman Section III (Educational Work) of the Board of Managers of the American Baptist Foreign Mission Society, Secretary of Board of Founders of Shanghai College, member Board of Governors West China Union University, prepared the text of stereopticon lecture, "An Introduction to India" for Board of Missionary Co-operation; and acted as Secretary of the Creighton Philosophical Club, including philosophical staff of institutions in New York outside the Metropolitan area.

Professor Parsons contributed two critical reviews to the Journal of Religion, namely, Angus, "The Religious Quests of the Graeco-Roman World" and Bacon, "Studies in Matthew." During the year he served as special lecturer in New Testament at McMaster University. He preached at Hamilton, Ontario and at Rochester and Warsaw, New York. He and Mrs. Parsons are at present upon a European trip.

Professor Vichert reviewed ten books for The Baptist, taught at the Community School of Religious Education at Fairport, addressed a number of New York associations in the interest of the School, participated in dedication services of three churches and preached in Buffalo, Elmira, Hilton, LeRoy, New York and Brattleboro, Vermont.

Professor Cross has been engaged in serious research work upon Job. During his "sabbatical" this autumn semester he hopes to make considerable progress upon what promises to be a noteworthy contribution to the settlement of some of the problems involved in the interpretation of the Book of Job.

Professor Wearing had two teaching engagements, thirty preaching engagements, and thirty-four addresses before Associations and State Conventions.

On returning from his "sabbatical," Professor Erb plunged into numerous activities connected with his professorship. He spoke, taught, and wrote to promote a more intelligent interpretation of the task of religious education. He also continued his lectureship upon Religious Education at the Auburn Theological Seminary.

Professor Wood was honored with the appointment to the chairmanship of the Church Conference of Social Work. He is to present a paper upon "Preparation by Ministers for Problems of Personal and Family Adjustment" at the June meeting of this conference in Minneapolis. He has reviewed books for "Social Science," has contributed important articles to the "Christian Century," "Sociology and Social Research," "Journal of Religion," "Religious Education." In addition to five addresses in the Third Presbyterian Church, he delivered six at the Salem Evangelical Church upon "Principles of Life Adjustment."

Professor Evans has served as supply-preacher at the Baptist Temple throughout the year. He also spoke regularly before the Hubbell Class. In great demand as speaker upon all occasions, Dr. Evans went as far west as St. Louis, Missouri, and as far east as Boston.

Professor Lehman has been very busy at both the Divinity School and the Lake Avenue Baptist Church as instructor of music and leader of song. He has made a host of friends and given perfect satisfaction.

THE ANNUAL MEETING
of
The Baptist Education Society
of the
State of New York



ROCHESTER, NEW YORK
MAY 25, 1931

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ARTHUR J. GOSNELL, <i>Assistant Treasurer of the Society</i>

MINUTES OF THE ANNUAL MEETING

Alvah Strong Hall, Rochester, N. Y.

May 25, 1931.

The Annual Meeting of the Baptist Education Society of the State of New York was called to order at 11:30 A. M. o'clock by the Secretary in the absence of the President and all of the active or honorary vice-presidents. Upon motion Mr. Kendall B. Castle was elected chairman of the meeting. Prayer was offered by the Reverend Joseph W. A. Stewart, D.D. The Minutes of the previous meeting were read and adopted. The annual report of the Treasurer was presented in printed form and after a reading of a summary of the same was adopted by formal vote. Dr. John A. Lichty of Clifton Springs, reported for the Nominating Committee that was appointed at the previous annual meeting, presenting the report of the committee in printed form, after which the following officers and trustees of the Society were elected for the terms indicated:

President, Ambrose Swasey, Cleveland, Ohio.

First Vice-president, Russell Colgate, Orange, N. J.

Second Vice-president, Rush Rhees, Rochester, N. Y.

Honorary Vice-presidents, William S. Abernethy, Washington, D. C.; Charles H. Dodd, Mount Vernon; Albert M. Harris, Plainfield, N. J.; C. Wallace Petty, Pittsburgh, Pa.; Frederick E. Taylor, Indianapolis, Ind.; Thomas J. Villers, Portland, Ore.; Corwin S. Shank, Seattle, Wash.

Secretary, Glenn B. Ewell, Rochester.

Treasurer, Kendall B. Castle, Rochester.

Assistant Treasurer, Arthur J. Gosnell, Rochester.

Trustees for three years from May, 1931: Clarence A. Barbour, Providence, R. I.; Albert W. Beaven, Rochester; Russell Colgate, Orange, N. J.; George B. Cutten, Hamilton; William B. Hale, Rochester; Walter S. Hubbell, Rochester; William Travers Jerome, Jr., New York; Frank W. Padelford, Newton Center, Mass.; Herbert S. Weet, Rochester; Arthur L. Stewart, Rochester.

Upon motion duly seconded and carried, it was voted that the chair appoint the Nominating Committee for next year.

President Beaven presented his Annual Report in printed form and upon motion, duly made and seconded, his report was adopted as presented.

A recommendation was received from the Board of Trustees that Article VII of the Constitution be amended to read "together with the dates 1819, 1850, and 1928," the exact details of form to be referred to the Executive Committee.

Upon motion duly seconded and carried, the above recommendation was adopted by a vote of two-thirds of those present.

Prayer was offered by the Reverend George A. Briggs, D.D., of Deposit.

The Chair appointed the following as members of the Nominating Committee for next year: William B. Hale, George B. Cutten, Arthur Castle.

No other business being presented to the Society, it was voted to adjourn.

Glenn B. Ewell, Secretary.

For all too many, Jesus of Nazareth has been a mistake. Men have worshipped him whose life has been a continuous denial of all that he represented. For many more Jesus of Nazareth has remained a mystery to be accepted on the authority of church tradition, or the Bible. For the great majority Jesus of Nazareth has from the beginning been a motive, a way of life. For them his words have never passed away. For them he has been the personal founder of Christianity, the living embodiment of the ideal, a real person who died for his cause. The relation between the statements of Jesus and his personality is so intimate and so exact that we cannot comprehend the one without appreciating the other. For the paradox has ever been that when a saying of Jesus has been isolated and literalized, his principal point has been missed.

Report to the Board of Trustees

by

PRESIDENT ALBERT W. BEAVEN

May 25, 1931

To the Members of the Board of Trustees of The Baptist Education Society of the State of New York:

I have the honor to present this, my second annual report, as president of this institution.

During the year I have from time to time sent brief letters, keeping you more or less in touch with the development of things in the life of the School, but in order to put this in permanent form I am including much of that material in this report.

The first semester of this year we had one hundred and four students in residence, as compared with ninety students at the close of the year preceding. The number last year had been an advance over the year before. The second semester of this year we had one hundred and nine, as compared with one hundred and four the first semester. This was in addition to nine visitors who are taking regular work, but not a sufficient amount of work to make them count in our regular enrollment of students.

If we were to include in our enrollment, as many seminaries do, not only the students preparing for the ministry who are doing work subsequent to college graduation, but those doing work in preparation for the ministry previous to college graduation, we would include not only the students mentioned above, but our students of the German Department and the Italian Department, and those whom we are aiding in the University of Rochester and in Colgate. This would make a total of two hundred and one.

In the post-graduate department, we have had two students studying for their master's degree in residence here, as follows: William A. Ashmore, B.A., B.Th., B.D., and Alvin S. Haag, B.A., B.D.; three holding our graduate scholarship in various other institutions, as follows: Frank W. Alexander, B.S., Boston University; Vivian I.

Evans, B.A., B.D., Yale University, and Cesare Santucci, Ph.B., B.D., Facoltà Valdese di Teologia, Rome; and two holding our fellowship, as follows: George W. Davis, B.A., B.D., Th.M., in Yale University, and James Haxton Telford, M.A., B.D., in New College, Edinburgh, Scotland.

The supervision of the extra-mural work of our students has been ably carried on this year, as in the past, by Professor John F. Vichert. I quote certain extracts from his report to me which will be of interest to the trustees:

"Forty-three churches have had members of our student body as pastors during this year. This is, so far as my knowledge goes, the largest number of churches we have ever thus served in any given year. They were distributed denominationally as follows: Baptist, 30; Christian, 2; Community, 4; Congregational, 3; Methodist, 2; Presbyterian, 2. The total resident membership of these churches is approximately 3,000, and the average morning attendance approaches 2,000. Add to these figures a Sunday-school enrollment of 2,500 with an average attendance of 1,650 and it is evident that our student pastors regularly serve a large constituency.

"Such statistics as the students have furnished me indicate a most gratifying measure of success in their work. The figures for the year are necessarily incomplete, but these churches have raised for all purposes nearly \$80,000, of which about \$12,000 was for benevolence. Of the Baptist churches reporting, thirteen report their missionary quota raised in full, thirteen took the "Victory" offering at Easter, and eleven carried through the Every Member Canvass as suggested by the Board of Missionary Coöperation of the Northern Baptist Convention. Others made a similar canvass at some other time in the year.

"The number of additions to the churches was 136 in the first semester and 180 in the second, a total of 316 for this year. The great majority of these were upon confession of faith and baptism.

"Our scholarship plan seems to me to be working admirably. Under it students earn whatever measure of aid they receive, and that must be a satisfaction to them. Further, they are thus put into the school of actual experience, where they get definite clerical training and learn by doing. The value of this no one will question. And then, as they earn and learn they are able to make a very definite contribution to the progress of the Kingdom."

Professor Gustav A. Lehman has completed his first full year of service among us, and by common consent I think it may be said that he has more than justified our expectation in his coming, in both the quantity and the quality of work done. During this past year, Professor Erb was absent the first semester on his sabbatical period of absence and Professor Parsons has been away the second semester, according to the regular schedule of absences. Our professors have not only carried on the regular work of the class room and their instruction in the post-graduate department of the institution, but have also served the denomination in various ways. Seven of them lectured in courses for ministers and young people during last summer, representing our institution. Professor Ewell has during this year been honored by election as president of the State Convention of the State of New York and has been rendering outstanding service to the Baptists of this commonwealth in that capacity. Dr. Robins has continued his regular service to the denomination through the Foreign Mission Society, of the Board of Trustees of which he is a member. Professor Evans has been honored by being elected as Convention preacher at the Northern Baptist Convention this year at Kansas City.

My duties as president of the Northern Baptist Convention have been more onerous than I hoped they would be. I hesitated greatly to accept that obligation this year because of the short time that had elapsed since I had accepted the position as president of the Divinity School. On the other hand, having had to decline the honor for two successive years, it seemed to me and others with whom I took counsel that it was unwise to decline it a third year, and that there were some advantages, also, that would come to the institution in having me undertake the task. I secured the consent of the Convention that I should not give as much time as had previously been given to the office by the president. Nevertheless, in view of the financial condition of the country, and the probability that unless something vigorous were done, the year would show a large decrease in our denominational income, with the consequent bad effects to the work at large and a normal reaction upon the School and upon my personal work, it seemed wiser to me to throw myself as vigorously as possible into the work of the denomination. I did this in the first semester, believing that the time spent then would be most profitable to the cause, rather than to expend that time later in the year. As far as I possibly could, therefore, I put myself at the disposal of the Board of Missionary Coöperation.

Before the first of February I had spoken more than sixty times in various cities across the country from Maine to Illinois, in addition to holding a good many conferences, institutes and committee meetings, this in addition to visiting nine colleges and carrying on my regular work in the Divinity School. This proved strenuous enough so that I was forced, by my physical condition and my physician's orders, to cancel the later work planned with the Board of Missionary Cooperation. I do not know what little part my work may have contributed to the splendid service being rendered by the Board of Missionary Cooperation, but when we consider the experience of the other denominations in this year of financial strain, we have made a rather fine showing. We are credited, as Baptists, with having led the denominations in numbers of additions to churches, and with being near to the top in our benevolence receipts in proportion to last year's accomplishments. I believe, also, that much good-will for the Divinity School has been secured as a by-product of the work done. We have had a larger number of churches seeking our aid in locating pastors, and a larger number of students inquiring about the school.

Professor George R. Berry, senior professor in the Old Testament department, has been honored by being elected as Annual Professor at the American School of Oriental Research in Jerusalem for the year 1933-1934. In view of this honor coming to Dr. Berry and of his absence during that year, he is planning to retire from the active load of teaching in this institution after the conclusion of this next academic year, going at that time, from the financial point of view, upon his retirement salary; retaining, however, his full professorial standing until the completion of his work as professor in the School of Oriental Research. This is in order that he may represent us fully when he is there, and that he may go as an active and not as a retired professor.

In view of the fact that Dr. Berry will be here for the full period of this next year, but will not be here the year afterward, we are recommending that the leave of absence which would have come to Professor Earle B. Cross, who teaches also in the Old Testament department, in the year 1932-33 shall be advanced to this next year, 1931-32. According to our regular schedule, also, the sabbatical period of absence would normally come to Professor John B. Anderson the first semester of this next year, and to Professor L. Foster Wood in the second semester. We are, therefore, including the recom-

mendation from the Executive Committee that leave be granted to both for these sabbatical terms.

During the year our professors have been unusually active in literary work. Professor Conrad H. Moehlman during the year has brought out his "Story of Christianity in Outline," upon which many favorable comments have been made. He also published a book entitled, "When All Drank and Thereafter," which is having wide circulation. He has carried also the heavy work involved in editing the Bulletin, which has been done with great acceptability, two articles from his pen appearing in its pages. He has contributed three articles to The Baptist and one to The World Tomorrow, as well as book reviews to the Christian Century and the Crozer Quarterly. Professor George R. Berry accepted the editorship of the General Catalogue and did splendid service in that capacity, more than 3,500 biographies appearing in the one volume. Professor L. Foster Wood has contributed an article entitled "Pauperizing the Rich," to the Christian Century, another on "Beyond Platonic Good and Evil," to the Journal of Religion, one on "Cultured Wildmen" to Sociology and Social Research, and another on "What Does Sacredness Mean?" to Religious Education, also an article to our own Bulletin. Dr. Wood has during this year been chairman of the Church Conference on Social Work, on the Federal Council of the Churches of Christ in America.

I have contributed a chapter to a book published by Richard R. Smith, Inc., called "Great Themes of the Christian Faith;" also articles to the International Journal of Religious Education and the Christian Herald, and two to the Christian Endeavor World, as well as contributing regularly to Church Management. Professor Parsons has written for our Bulletin and contributed two critical reviews to the American Journal of Religion. Articles by Professors Cross, Erb, Anderson, Wearing, Ramaker, Vichert and Robins, have appeared in our own publication.

By your action on March twenty-fifth, 1931, you approved the release of Professor Antonio Mangano from his connection with the Colgate-Rochester Divinity School as head of the Italian Department, following his request and that of Dr. Charles Hatch Sears of the New York City Mission Society, that he be permitted to accept the pastorate of the Church of the Transfiguration in Brooklyn. We are therefore, with the going of Dr. Mangano, proposing to discontinue the department as such, and plan hereafter to prepare the Italian students

for the ministry with a regular high school, college and seminary training, on the same basis as we train other men for work among other nationalities. The students of high school grade who during the past year were in that department, will next year be with Dr. Mangano in Brooklyn and take their secular school work in one of the high schools of that city. I include at a later point Dr. Mangano's final report as head of the Department.

Those of you who were present at the meeting of the Board on March Twenty-fifth recall the announcement of the recommendation of the Executive Committee that the Board elect as librarian of the School for this next year Mr. Theodore Louis Trost. He was elected as librarian and has accepted. Mr. Trost is eminently qualified for this position. He holds the degrees of Bachelor of Arts and Master of Arts from the University of Michigan, has taken also a second master's degree from that institution in library science, and this year received the Bachelor of Divinity degree from Eden Theological Seminary. He desires to specialize in library work in the theological field. He is a linguist in both French and German, as well as having had long training in Latin, Greek and Hebrew. He has had practical library service in the Library of the University of Michigan for four years. During the last year there, he was the head of the purchasing department of that library. In view of the removal of our library to the new buildings and the additional load of work incident to its rearrangement, it is imperative to have someone give full time to that work. We are delighted to have Mr. Trost come.

Alumni Week, held this year for the second time, was a marked success. The members of our alumni body who returned came from as far as St. Louis on the west, Norwich, Connecticut, on the east, and Norfolk, Virginia, on the south. A larger number returned than before, and a very deep interest on their part and on the part of the citizens of the community was evidenced. A letter from Mr. Herbert Lansdale, acting secretary of the Rochester Federation of Churches, says:

"To my mind, the two outstanding events held in Rochester this year were the exercises in connection with the opening of the new University, and this week of lectures carried on by the Colgate-Rochester Divinity School. By this course of lectures alone, you have justified raising all the money you did in the community for your building

project. I wish every minister in Rochester and every religious worker could have been present at every session."

The lectures were largely attended from the beginning, the parlor being crowded at the first lecture. Dr. John R. Mott delivered the Ayer Lectures, Dr. Justin W. Nixon inaugurated the Rauschenbusch Lectures, and Dr. Ralph Sockman of New York gave a third series. Devotional exercises were conducted each day by Professor Lehman and Professor Evans of the Divinity School faculty. Mr. Ewell, as usual, had charge of the general detail in setting up Alumni Week. All who came expressed themselves freely as feeling that through this annual event the institution was making a very large contribution to the alumni body and to the community. Announcement has been made that the lecturer on the Rauschenbusch Foundation for next year will be Dr. Charles Clayton Morrison, editor of *The Christian Century*, and on the Ayer Foundation Professor John Baillie.

In addition to the lectures delivered during Alumni Week, the following have appeared at various times in formal lectures before the student body: President George B. Cutten of Colgate University, Dr. George R. Berry of our own faculty, Dr. Lawrence Pear-sall Jacks, principal of Manchester College, Oxford, England, the Reverend Samuel D. Bawden, missionary in India, and Dr. Joseph Taylor, principal of Chengtu Baptist College, Chengtu, West China.

In addition to these more formal lectures, the following have been the speakers at different times before our chapel services: Dr. David C. Graham, Reverend George J. Geis, Reverend George L. Cutton, Dr. Joseph Taylor and Dr. Clarence E. Chaney, alumni of this school; also, Reverend Paul E. Alden, Dr. D. G. Whittinghill, Reverend Ernest L. Ackley, Reverend A. J. Martin, Dr. W. A. Albrecht, Dr. W. R. Morse, Dr. F. W. Meyer, Dr. A. A. Heist, Mr. Stephen Haboush and Mr. William P. Hapgood, Dr. James H. Franklin, Dr. J. W. A. Stewart, Mrs. H. E. Goodman and Mrs. Orrin R. Judd.

The School has initiated one plan this year which is an extension to any previous program, in the carrying on of an institute for pastors outside of the city of Rochester. In December, five members of the faculty, including the president, went to the city of Troy and there held an institute on Monday, six hours in length, for the pastors of that vicinity. On the day before, the various professors presented the work of the Divinity School in the pulpits of the neighboring churches. Comments upon the experiment lead us to feel that it was

very helpful to all those who were served. It is probable that a similar attempt will be made this coming year.

Local publicity during the year has been handled, as in the preceding year, under the direction of Mr. William J. Kirby, an experienced publicity man who gives a small amount of his time to the work of the Divinity School. A great deal of valuable good-will, we believe, has been built up for the institution in this fashion. We felt that particularly after the popular subscription to our funds, it was due to the city at large to be kept in touch with the developments of our work. Mr. Kirby has also served us on two or three occasions when important situations arose in which, without his careful attention, news stories that might have been harmful to us could easily have been put before the public.

During this year, Dr. Ambrose Swasey, the president of the Corporation, who had previously placed in the Cleveland Trust Company the sum of fifty thousand dollars, the income of which was to come to us for a certain period of years, turned over the capital of that fund to our care. It is now part of our regular investments, controlled by our own Finance Committee.

During the year, also, Mrs. Frank Lemoyne Wilkins of Providence, R. I., established the Frank Lemoyne Wilkins Prize in honor of her husband. By depositing twelve hundred dollars with us to establish the prize, she has provided that the income, which we have agreed will average not less than fifty dollars a year, shall be an award to that student in the Third Year Class who presents the best essay on the subject, "Kingdom Principles in the Teachings of Jesus." Not only was the prize established, but the award was made this year, during Alumni Week, to Mr. Arthur Hulburt Ryan as the winner of the contest. Mr. Frank Lemoyne Wilkins was a graduate of the University of Rochester in the Class of 1876, and a graduate of the Rochester Theological Seminary in the Class of 1879. He distinguished himself by his work with the Baptist Young People's Union of America, being one of the founders of that institution and its first secretary, holding that position for six years. He inaugurated the Christian Culture Courses, which had such a large place in the literature of that organization for many years. The presentation of this prize will be, we believe, not only a stimulus to our students to think along the lines indicated by the topic of the essays, but an incentive, also, to better scholarship, in view of the fact that only those men of the Third Year Class who

in the first two years of their work here have secured the highest scholastic rating are eligible to compete for the prize.

During this fiscal year, also, a gift of three thousand dollars has been deposited with the treasurer of the School by Mrs. Hugh R. Jones of Utica, to found a scholarship to be a memorial to her husband, the late Hugh R. Jones, who for five years was a member of the Board of Trustees of the New York Baptist Union for Ministerial Education.

You will notice that certain changes have been made in our arrangements for Commencement. Because the alumni now return in such large numbers for Alumni Week, the features that are of particular import to the alumni have been transferred to that week, thus abbreviating Commencement week by one day, the graduating exercises coming on Monday instead of Tuesday evening. The trustees' meeting coming in the morning and the commencement exercises in the evening of the same day, with a conference in the afternoon, it is to be hoped that our trustees will plan to spend the entire day with us each year if that is possible.

During the year death has invaded the ranks of the trustees in the going of Mr. William A. Montgomery, the president of this Board. In view of the extended tribute paid to Mr. Montgomery in our memorial number of the Bulletin, we shall not attempt here a review of his active and useful career. Members of the Board have been informed that prior to his death, Mr. Montgomery made an additional subscription of twenty-five thousand dollars to our funds, thus adding to his original pledge of twenty-five thousand dollars; the total of fifty thousand dollars being a designated gift for the construction of the president's house on the new campus. Since his death, Mrs. Montgomery has made arrangements with our treasurer and has paid the entire amount covering an adjustment of the two pledges. In view of the above gift, it was decided to recommend that we call the president's house "Montgomery House," in honor of Mr. and Mrs. Montgomery.

In our new buildings, our desire has been as far as possible to perpetuate in some fashion the names previously memorialized in the buildings of both Colgate and Rochester Seminaries. To that end, the Executive Committee recommends to you that you approve the following recommendations:

1. That the name "Strong Hall" be placed over the entrances to the

Main Building on the north and the south; that this building be considered a memorial to three men who bear the Strong name, President Augustus Hopkins Strong, Mr. Henry A. Strong and Mr. Alvah Strong.

2. That we place the name "Ambrose Swasey Library" over the entrance to the Main Building next to the site of the future chapel, and in other fashion designate the library building as the Ambrose Swasey Library.

3. That we place the name "Jones Hall" over the entrance to the commons, and designate that wing of the Main Building as a memorial to Mr. John J. Jones.

4. That we place the name "Trevor Hall" over the entrance to the Men's Dormitory on the south side of the west wing, and the name "Eaton Hall" over the entrance to the east wing of that dormitory.

5. That we place the name "Paine Reading Room" in the proper place, in connection with the portrait of Mr. Cyrus F. Paine, in the reading room of the library.

During the year, in the interest of the School and for the purpose of meeting new students, I have visited Colgate University, the University of Rochester, Denison University, the University of Richmond, Wake Forest College, Furman University, Bates College, Brown University, Franklin College and Bucknell University. I may say that the number of prospective students for next year is far in advance of the year before, although even this past year it was some fifteen per cent ahead of the year preceding. We are in a position to select our students to a certain extent, and have already turned down a goodly number of men because they were married or because it did not seem to us that there was sufficient promise in the applicant to warrant our acceptance of the application. In the case of the married men, the number of church positions where we can accommodate them in a fashion to offer them the possibility of self-support during their course is, of course, decidedly limited; we are therefore attempting to offer opportunity only to those who seem particularly well qualified.

Progress in plans for our building has been made steadily during the year. We have not only completed the plans and let the contracts, but, as you know, work was begun on April first and we are looking forward to entering the buildings in the fall of 1932. The Board should be informed that we have purchased a lot on the north

side of the campus, allowing us a method of entrance on that side, which we feel is a very distinct advantage. During the year a contract has been completed with the Young Women's Christian Association for the sale to them, on a land contract, of our property on the south side of our present location, namely, the double house at 294 Alexander Street. No definite plans have as yet been completed as to the future use of our present buildings when we leave this site.

Recently the president has held a number of informal conferences with representatives of seven or eight of our divinity schools in this section of the country, to see whether it is possible to develop a unified approach to the problems presented by the rural church. We hope that a co-operative program between the divinity schools will eventuate in developing a better solution of those difficult problems, will enable us to prepare our men better for the work in those fields, and lead to such a co-ordination between the denominations as will make those fields more attractive for our men. If some definite proposal results from these conferences, the matter will be brought to the Board.

During the year, the president was approached by the School Committee of the German Department of our institution with the request that we consider co-operation with them and the Educational Union of the German Baptist Churches of North America in providing a retiring allowance for the three older professors of the Theological department. All three of these men, Professor Ramaker, Professor Kaiser, and Professor Meyer, will retire in the near future. In view of that request, a committee of conference was set up, three from our Executive Committee and three from their School Committee, to define carefully the relationship between the German Department and the parent institution and also to recommend, if possible, a definite proposal that would be equitable and would settle certain of the matters of relationship that have been open for question during the years. As a result of that conference the committee is submitting to you at this meeting a definite proposal for an agreement between the two groups, which we trust will be approved by you subject to adoption by the Educational Union of the German Baptist Churches of North America, at their triennial conference in August, 1931.

I want to take this occasion of voicing the deep appreciation I feel, as president, of the work that is done for this institution by those who are voluntarily associated with its work in the Executive Committee.

While there are many of whom I think, there are four whom I particularly desire to mention at this time.

First, I would mention the work done by Mr. William B. Hale, as chairman of the Executive Committee. He is called upon constantly for time and thought for conference and personal consultation. We appreciate also his courtesy in extending to us the use of the room in which we meet regularly for our Executive Committee meetings, and for the accommodations furnished for the work of our treasurer's department.

I want to express appreciation also of the work that has been contributed to this institution by Mr. Castle through the years in his office as treasurer. Few of us realize the immense amount of time which has been required, and the value of the service which has been rendered to us by him in this capacity. Not only in that relationship but in many others, he gives us a service that is of incomparable value.

We should be deeply appreciative, also, for the amount of time already being given by Mr. Arthur Gosnell, who has lately accepted the position of assistant treasurer, and is carrying the heavy load of the detail of that office, supervising the work of Miss Esther Lintz, who keeps our books. It will be of interest to members of our Board of Trustees to know that during the year we have concluded an agreement with the Investment Department of the Lincoln-Alliance Bank and Trust Company of this city, to co-operate with our Finance Committee in supervising our investment policy. At the conclusion of a recent survey of our investments, made by the Investment Committee of that institution, Mr. F. D. Whitney, vice-president of the institution, wrote me as follows:

"On Friday, April second, a meeting was held at which were present members of the Finance Committee of the Baptist Education Society of the State of New York and representatives of the Investment Committee of the Lincoln Alliance Bank and Trust Co. At this meeting a report was discussed which had been prepared by the Investment Department of the Bank reviewing the investments now owned by the Baptist Education Society of the State of New York.

"I am sure you will be interested in knowing that the securities making up the investment holdings of the Society, practically without exception, are of a high degree of investment worth. Furthermore, the total cost of all stock and bond investments of the Baptist Education Society of the State of New York closely

approximates the actual market value of such investments as of March 31, 1931, the actual figures comparing as follows:

Stock and Bond Investments at cost	\$3,598,973.
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Stock and Bond Investments at market,	
---------------------------------------	--

Mar. 31, 1931	\$3,590,049.
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"The excellent current position of the investment holdings of the Baptist Education Society of the State of New York is one on which you may look, not only with confidence, but with pride. Institutional investment funds rarely enjoy so satisfactory a status."

The other one to whom I want to pay a tribute for work done this year is Mr. Wilbur Sprague, the chairman of the Building Committee. Members of the Board can easily understand the amount of detail that normally has had to come under purview of the committee, and Mr. Sprague has been giving a large amount of his time and strength to that work. He has brought to it deep interest and a genuine devotion, and has made a large contribution to our construction program.

In accordance with the action of the faculty, I recommend that Fellowships be granted to the following for the academic year 1931-32:

David Crockett Graham, B.D., M.S., Ph.D., who will continue research studies in the field of primitive religion in West China; Windsor Hall Roberts, B.S., B.D., who will matriculate at the University of Chicago, as a graduate student in the department of History.

In accordance with the further action of the faculty, I recommend that Graduate Scholarships for the academic year 1931-32 be awarded to the following: Seward Hartsouth Bliss, Helmut George Dymmel, Vivian Ivor Evans, Jack Finegan, Walter Otto Makowsky, William Green Mather.

In accordance with the action of the Faculty, I also recommend that the degree of Master of Theology be conferred upon William Austin Ashmore, B.A., B.D., of the Class of 1918 of McMaster University.

In accordance with the further action of the Faculty, I recommend that the Degree of Bachelor of Divinity be conferred upon the following:

Frank Webb Alexander, as of the Class of 1930, and upon the following extra-mural candidates, who are alumni of the Colgate-Rochester Divinity School and have fulfilled all requirements as candidates for this degree:

Clarence Edward Chaney, of the Class of 1909.

Maurice Richard Hamm, of the Class of 1913.

Lewis Leroy Hutchinson, of the Class of 1926.

Leon Mobley Latimer, of the Class of 1911.

Charles Alonzo McAlpine, of the Class of 1904.

Morton Rutherford Sheldon, of the Class of 1906.

On behalf of the Faculty I also recommend that the degree of Bachelor of Divinity, in course, be conferred upon the members of the graduating class, since they have fulfilled all the requirements as candidates for this degree. Their names are as follows:

Dwight Moody Bahr.

William Dudley Bigart.

Seward Hartsough Bliss.

James Davenport Bryden, Jr.

Arthur Otto Charsky.

Harold Lewis Clark.

Alfred Charles Davis.

Helmut George Dymmel.

Jack Finegan.

Charlotte Faulkner Head.

James Hudson.

Archibald Clair King.

Gordon Rutherford Lahrson.

Albert Vanderbilt Lawson.

Quentin Terrel Lightner.

Harold Cecil Loughhead.

Walter Otto Makowsky.

Clair Elbert Malcomson.

George Winfield Pardee.

Ernest Riemer.

William Raymond Rogers.

Arthur Hulburt Ryan.

John Philip Schwabenland.

Hale Fuqua Thornberry.

Ennis Pusey Thorne.

Paul Guilford Webster.

Carl Sexson Winters.

A careful study this year of the treasurer's report will indicate again that this institution is in genuine need of an expansion of its

funds. We come too close to the edge for comfort. Not only do we need additional provision for further buildings to complete our program of construction, but with the increase of our student body, there is naturally an increase in the amount of student aid required. As we go on to our new campus there will be additional expenses for maintenance. There are many projects for the service of the community and the alumni which we are anxious to undertake as soon as our income permits us to do so. There are a number of interesting memorials which we should be glad to secure from the members of our Board of Trustees, or from other friends, should any of them be interested in memorializing some friend, or professor, or fellow worker. These would run in amount from \$5,000 to \$100,000.

In view of this need of the institution, we are to inaugurate and carry through in the years just ahead a definite, quiet campaign which we hope will result in the inclusion of the Baptist Education Society in the wills of members of the Board of Trustees and of our constituency. We also hope to secure the writing of a large number of annuities in favor of the institution. These will be offered on the same basis as they are written by our leading Baptist societies. We solicit help from members of our Board of Trustees, not only in considering the matter personally, but in giving to us the names of people who might possibly be interested and willing to help us in this way. If any of you who are here today are interested along the lines that I suggest, I should be more than delighted to confer with you.

I want to incorporate in this record the annual report made to me by Dean Ramaker of the German Department, this report follows:

"Our total enrollment for the school year just passed was fifty-one. In this number there are included four men from the Italian Department who took work in Greek, English, History, Chemistry and Astronomy with our preparatory classes. We heartily welcome these fine young men to a share in such service as we can render them, and we are glad to hear from their own lips that they have not only felt at home among our students but have enjoyed the fraternal fellowship of our school.

"Our daily tasks in lecture room, chapel and personal contacts have gone on with little interruption by reason of illness or other deterring influences. We are always glad to make note of this, for the demands of our curriculum throughout the seven years of our present course of instruction are not light, and both instructor and instructed alike

feel that these demands must conscientiously be met. And still there remain opportunities for our men to engage in practical Christian service in connection with the various missions of our city and at the Andrews Street Baptist Church, the church home of many of our students.

"A very gratifying feature in our Seminary life during the past year has been the marked interest our students have shown in vocal music. Under the able leadership of Mr. Edmund Mittelstedt, a student in the Junior class and a trained musician, a students' chorus of more than 30 voices was formed. While adding much to the enrichment and enjoyment of the seminary circle, the services of these men met with grateful reception in churches and missions to which they had been invited.

"In addition to our Faculty of five teachers, we had the services of the Reverend Frank Kaiser, late pastor of the Bethel church in Detroit, Michigan, now living in our city, and those of Mr. William Dueselman, a student in the medical college of the University of Rochester. Both men have been of great help to our students.

"Our graduating class this year is small, but we believe the men individually make up in worth what they lack collectively in numbers. The unwelcome fact that our Divinity School has not been successful thus far in securing authority to confer an academic degree upon the men in our German Department who have spent seven years in residence, completing a course as rigid and complete as we can make it, is in some measure to blame for our small senior classes during the past years. Men leave us for other seminaries which grant them what they ought to have received with us.

"The special work for which our German Department is preparing its students—to labor among and for the people whose mother-tongue is German, scattered as they are over our own land and western Canada—still shows signs of healthy progress. According to reliable reports there have been many additions to our German speaking churches during the past winter and a goodly percentage of this addition has come from recent German immigration to the larger centers of population here and in Canada. In our older churches the bilingual church services are increasing and are serving the purpose for which they are being introduced. To prepare our students for conditions as they exist in the mission fields of our German speaking churches today, is the task of our Department.

"We regret to state that in all probability two of our present instruc-

tors may sever their connection with us much sooner than we had anticipated. Professor Lewis Kaiser and Professor Otto Koenig have concluded to stay on one year more and then retire. Those of us who know from long experience and close companionship what these choice men have meant for our Department can scarcely bring themselves to face this situation when it becomes a reality a year hence."

Yours cordially,

ALBERT J. RAMAKER.

Dr. Mangano reports thus for the Italian Department:

"In making this final statement, as head of the Italian Department of the Colgate-Rochester Divinity School, I desire first of all to express to you, Dr. Beaven, and through you, to the Board of Trustees, to the Faculty and to the student body, my very deep appreciation for the cordial and fraternal spirit shown me and the young men of the Department, during our three years' stay in the City of Rochester. In bringing to a close the work of the Department which it has been my privilege to initiate and to conduct for the past twenty-four years, I am deeply conscious of the valuable contribution which has been made through it to the cause of Italian evangelization in this country and to the extension of the kingdom of God. The success of its work has been in a large measure due to the loyal and constant support of the Baptist Education Society of New York State, and to individual friends who have lovingly and devotedly co-operated in its activities. Those who are familiar with what has been accomplished through the Italian Department, cannot fail to see that this work has been blessed of God.

"It was the urgent need of workers for the task of evangelizing the Italians of our country that brought into being in 1907 the Italian Department of Colgate University. From its very beginning its process has been one of continuous adaptation to the needs that were to be met. The immediate demand for workers of Italian speech dictated the length and the character of the course which it was to offer. The first graduating class of four men, took a course of two years. With the beginning of the third year the course was lengthened to three years: in 1921 it was proposed to extend the course still further—this time for five years.

"It should be noted here however that those of our graduates who had not had the advantages of higher education, before coming to us,

on graduating from our Department proceeded to take courses in institutions of advanced learning. No less than fourteen of our graduates now hold degrees from various colleges and theological seminaries, while nearly all the rest of them have taken, or are taking special courses in schools within their reach.

"While the bulk of the Italian population was made up of adults, the special emphasis in the training offered was placed on the use of the best Italian and on Biblical instruction, though English was stressed for the sake of having access to the rich storehouse of Protestant literature.

"With the shutting off of immigration and the increase of the population of the second generation, it became more necessary to stress the English language in order that the bilingual pastor might be able to meet the religious needs of the sons and daughters of the immigrant, who were born on American soil. But as time passed by the children of the immigrant began to make good use of the educational opportunities which America offered, and then we were made aware that missionaries among these people must have as thorough an academic training as pastors of American churches have.

"As a result of this new situation, in 1925 a new step was taken. Two of our young men were directed to take the regular High school course in the Washington Irving High School of New York City, in order that they might be prepared to take the college and seminary courses later on. This mode of procedure was followed during the period of time the Department was located in Hamilton and at Rochester.

"The indispensable contribution which the Department made during these years was through the instruction in the Bible, in the Italian language and along the line of character development.

"But new and unforeseen circumstances have arisen which must be taken into account. The almost entire exclusion of Italian immigration, the diminished contributions of the churches for Home Mission purposes, and the diminishing numbers of properly qualified candidates who present themselves for preparation for missionary service—all these facts combined have led me to feel that the Italian Department, as an organization requiring the services of a full time professor, was no longer indispensable.

"Hence when the First Italian Baptist Church of Brooklyn, N. Y., had come upon troubled waters and called for my services, I asked

that I might be released from the work of the Department in order that I might be free to carry forward that work, which it was my privilege to establish twenty-seven years ago.

"It should be clearly understood, however, that the discontinuing of the Italian Department as an organization does not mean that the task of discovering and training of pastors for the Italian churches of the future is to be abandoned. On the contrary plans are already formulated for the guidance and assistance of any properly qualified young men of Italian stock who may feel called of God to dedicate their lives to this phase of Christian service.

"Two of our graduates are already taking the regular course in the Colgate-Rochester Divinity School, who on the completion of the Seminary course, will not only receive their B.D. degree, but also their A.B. from the University of Rochester. Another of our students is now taking the regular college course, and in one year more, he too will be admitted as a regular student to the course of the Theological seminary. In addition to these we have four other promising young men who have been taking High school subjects in the German Department, beside the courses in the Old Testament and the Italian language that they have taken in the Italian Department. These four young men have requested that they complete their high school course under my direction in the city of Brooklyn. With your approval arrangements have been made for them to attend the Alexander Hamilton High School beginning with the opening of the school year in September. The Italian Church of which I am now pastor will be glad to furnish the young men rooms free of charge. Provision will have to be made for meals. In order that this program may be carried out I am asking that some assistance be continued by the Education Society for the young men. I cannot now state just the amount that will be necessary—but it will be very much less than the sum that has been expended for that purpose while the students have been in Rochester. In addition to this I am asking that such furnishings and books which were brought by the Department to Rochester—5 beds, 5 bureaus, 10 pillows, 16 army blankets, 5 spreads, several chairs and one table—be transferred to the First Italian Baptist Church of Brooklyn, N. Y. In case the seminary can spare a couple of book cases and three or four small tables, these would be gladly accepted.

"Though with the closing of the present school year I sever my official relations with the Colgate-Rochester Divinity School, I desire to

assure you that my interest in the institution will in no wise diminish. My prayer will ever be for her success and usefulness. May God's richest blessing rest upon you, my dear friend, as you lead in the erection of the new physical building, and as you strive to rear the spiritual building in the lives of the young men who through the years shall come to you to be prepared for the high task to which they feel God has called them."

Yours faithfully,
ANTONIO MANGANO.

As I close this my annual report as President of the Institution, I want to express my deep appreciation of the co-operation given to me by all members of the Board, the Executive Committee, and of the various committees of the Board and Faculty. No man could have had finer co-operation. I look forward to the years ahead with genuine delight.

Yours sincerely,
ALBERT W. BEAVEN.

TREASURER'S REPORT

As of April 30, 1931

KENDALL B. CASTLE
Treasurer

ARTHUR J. GOSNELL
Assistant Treasurer

SECURITY TRUST COMPANY
Fiscal Agent

LINCOLN-ALLIANCE BANK AND TRUST COMPANY
Investment Supervisors

General Statement

Productive Assets

Bonds	\$2,874,999.44	
Stocks	799,608.14	
		<u>\$3,674,607.58</u>
Mortgage Loans		903,275.00
Student Emergency Loans		6,419.00
Real Estate		21,097.73
Real Estate—Sales Contracts		50,500.00
Capital Cash		468,557.62
Current Income Cash (per Contra)		<u>9,334.75</u>
Total		\$5,133,791.68

Non-Productive Assets

Alvah Strong Hall	\$239,860.32	
Rockefeller Hall	37,884.00	
Library and Reading Room	28,020.51	
		<u>\$305,764.83</u>
Library		135,483.84
Biblical Museum		1,306.33
New Site—Capital Account		<u>142,788.44</u>
Total		585,343.44
Total Assets		<u>\$5,719,135.12</u>

Consolidated Income Account—May 1, 1930 to April 30, 1931

Source of Income	Total Income	Operating Funds	Building Fund
Securities	\$179,359.91	\$140,890.14	\$38,469.77
Call Loans	2,415.26		2,415.26
Special Bank Accounts	5,331.31		5,331.31
Real Estate Mortgages	46,272.40	46,272.40	
Rental Property	1,141.72	1,141.72	
Tuition and Room Rent	13,473.95	13,473.95	
Miscellaneous	1,403.91	1,403.91	
Total	<u>\$249,398.46</u>	<u>\$203,182.12</u>	<u>\$46,216.34</u>

General Statement

Productive Asset Funds

General Funds	\$2,112,954.85	
Scholarship Funds—Subject to Annuities	11,330.00	
Scholarship Funds—Restricted	328,340.07	
Scholarship Funds—General	663,373.05	
Restricted Funds—General	35,082.25	
Restricted Funds—Special	58,794.00	
Special Funds	14,880.41	
Library Funds	179,834.88	
Greater Colgate-Rochester Fund	453,798.62	
Greater Colgate-Rochester Building Fund	1,237,241.72	
Investment Reserve Fund	28,827.08	
Income Balance (per Contra)		
General Funds	6,018.19	
Rauschenbusch Memorial	2,892.15	
Wayland Ayer Memorial	223.88	
Y. W. C. A.	200.53	9,334.75
Total		\$5,133,791.68

Non-Productive Asset Funds

Buildings	\$305,764.83	
Library	135,483.84	
Biblical Museum	1,306.33	
New Site	142,788.44	
Total		585,343.44
Total Funds		<u>\$5,719,135.12</u>

Consolidated Disbursement Account—May 1, 1930 to April 30, 1931

Allocation of Income to Building Fund	\$46,216.34	
Library—Expense and Maintenance	10,315.30	
Scholarships, Tuition, Grants and Annuities	39,657.00	
Lectureship Accounts	2,863.27	
Investment Reserve Fund	6,000.00	
General Operating Expenses 1930-31	141,981.33	
Current Operating Balance	2,365.22	
Total		\$249,398.46

We have examined the books and records of the Baptist Education Society of the State of New York for the fiscal year ended April 30, 1931 and certify that the preceding statement is in accordance with the books of account.

The Securities and Mortgages were verified by a certified detailed statement from the Fiscal Agent (Security Trust Company). Cash on deposit by direct communication with the depositors.

Lincoln-Alliance Bank Bldg., Rochester, N. Y., May 16, 1931.

MILLER, FRANKLIN, BASSET & CO.,

By Thomas L. McLeod,

Member

American Institute of Accountants.

Analysis of Funds and Income and Expenses

May 1, 1930 to April 30, 1931

General Funds:

General Endowment Fund	\$876,095.03
General Fund	57,456.46
75th Anniversary Fund	58,302.17
New World Movement	104,265.72
John J. Jones Fund	321,873.79
Perry & Joslyn Funds	138,297.25
Professorship Funds	299,520.43
Cornelius Woelfkin Professorship Fund	96,144.00
Henry A. Strong Fund	25,000.00
Anna H. Saxton Fund	10,000.00
Lectureship Fund	25,000.00
German Endowment Fund	101,000.00

Total per Statement \$2,112,954.85

Restricted Funds:

Lloyd Emergency Fund	\$20,082.25
Ann Appleton Fund	15,000.00

Total per Statement 35,082.25

Special Funds:

Emergency Loan Fund	7,500.00
Emergency Fund	5,000.00
President's Loan Fund	1,981.41
Retirement Reserve Fund	399.00

Total per Statement 14,880.41

Income and Expenses Applicable to Above Funds

Income for the Year:

From Investments	\$125,223.43
From Rental Property (net)	1,141.72
From Miscellaneous	1,403.91
From Tuition and Room Rent	13,473.95
From Scholarship Income—per Separate Schedule ..	9,103.54

Total \$150,346.55

Expenses:

Maintenance—Per Schedule	\$16,294.16
Administration—Per Schedule	111,954.27
German Department—Per Schedule	8,300.00
Italian Department—Per Schedule	5,432.90
Investment Reserve Fund	6,000.00
	147,981.33

Income Cash Balance, April 30, 1931	\$2,365.22
Cash Balance Treasurer's Report, April 30, 1930	3,652.97

Total Income Cash Balance \$6,018.19

Analysis of Scholarship Funds and Income and Expenses

May 1, 1930 to April 30, 1931

Scholarship Funds Subject to Annuities:

Delphine Antisdell Legacy	\$2,850.00
Caroline Morey Legacy	480.00
Henry and Deborah Steelman	1,000.00
Ella M. Steelman-Carrie M. Smith	1,000.00
Mary C. Betteridge	6,000.00

Total per Statement	\$11,330.00
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Scholarship Funds—Restricted:

John J. Jones Fund	\$323,340.07
Irene Buell Lewis Fund	3,000.00
Matthias Lont Fund	2,000.00

Total per Statement	328,340.07
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General Scholarship Funds:

Rochester Fund	\$387,145.15
Colgate Fund	148,913.73
Mary Elizabeth Stewart Fund	3,698.56
Alvah Pierce Memorial Fund	113,415.61
Hezekiah Harvey Fund	6,000.00
Frank Lemoine Wilkins Prize	1,200.00
Hugh R. Jones Memorial	3,000.00

Total per Statement	663,373.05
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Income and Expenses Applicable to Above Funds

Income on Fund Balance	\$48,760.54
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Disbursements:

Annuities	\$806.00
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Paid to Students:

Colgate	\$11,270.00	
Rochester—English Department	27,581.00	38,851.00
		39,657.00

Balance transferred to General Fund	\$9,103.54
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Analysis of Library Funds and Income and Expenses

May 1, 1930 to April 30, 1931

Library Funds \$179,834.88

Receipts

Income on Fund Balance	\$9,177.03	
Appropriated from General Fund	1,138.27	
		<u>\$10,315.30</u>

Disbursements

New Books	\$2,669.76	
Repairs to Old Books	434.55	
Supplies	203.95	
Salaries	6,392.75	
Cash	566.40	
Miscellaneous	47.89	
		<u>\$10,315.30</u>

Analysis of Lectureship Funds and Income and Expenses

May 1, 1930 to April 30, 1931

Rauschenbusch Memorial Fund	\$33,794.00	
Wayland Ayer Memorial Fund	25,000.00	
		<u>\$58,794.00</u>

Rauschenbusch Memorial Fund:

Income on Fund Balance	\$1,645.77
Less—Miscellaneous Disbursements	142.65

\$1,503.12

Add—Balance forward April 30, 1930 1,389.03

Income Fund Balance April 30, 1931 \$2,892.15

Wayland Ayer Memorial Fund:

Income on Fund Balance	\$1,217.50
Less—Miscellaneous Disbursements	1,160.90

\$56.60

Add—Balance forward April 30, 1930 167.28

Income Fund Balance April 30, 1931 \$223.88

Analysis of Expense Disbursements

May 1, 1930 to April 30, 1931

Maintenance and Operation of Buildings:

Wages of Superintendent and other Employees	\$3,670.60
Steam	5,114.40
Water	211.95
Light	812.23
Gas	561.35
Supplies for Buildings	1,880.55
Repairs to Buildings	1,429.63
Upkeep of Grounds	100.94
New Equipment	242.50
Insurance	1,832.47
Dining Room Repairs and Supplies	323.29
New Site Expenses	114.25

Total per Condensed Statement	\$16,294.16
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Administration and Other Expenses:

Salaries of President, Clerks and Office	\$17,202.12
Salaries of Professors—English Department	66,833.34
Salaries—Retired	8,226.68
Salaries—Organist and Music	219.94
M. and M. Benefit Board	1,356.39
Repairs and Supplies	781.12
Stationery, Printing and Postage:	
General	1,829.63
Bulletin	2,862.45
Catalogue	3,644.89
Advertising	1,153.75
Lectures	1,186.17
Commencement and Entertainment	1,053.77
Traveling Expenses	1,190.11
Office Rent	135.00
Fiscal Agent—Security Trust Company	1,800.00
Investment Advisory Service—Lincoln-Alliance Bank & Trust Company	865.90
Gym Fees	503.00
Greater Colgate-Rochester Campaign Expenses	117.63
Miscellaneous	992.38

Total per Condensed Statement	111,954.27
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German Department:

Salaries of Professors	\$7,500.00
Payments to Students	800.00

Total per Condensed Statement	8,300.00
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Italian Department:

Salary of Professor	\$3,660.00	
Rent	1,000.00	
Student Board	753.90	
Stationery, Printing and Miscellaneous	19.00	
Total per Condensed Statement		5,432.90
Total Expense Disbursements		\$141,981.33
Addition to Investment Reserve Fund		6,000.00
Total Expenses and Transfer to Reserve		<u>\$147,981.33</u>

We certify that the preceding statements of income and disbursements for the fiscal year ended April 30, 1931, are in agreement with the books of the Baptist Education Society of the State of New York.

Lincoln-Alliance Bank Bldg., Rochester, N. Y., May 16, 1931.

MILLER, FRANKLIN, BASSET & CO.,

By Thos. L. McLeod,

Member

American Institute of Accountants.

SPECIAL COMMENT

The unsettled condition of business and finance and the uncertainties that in the recent years have affected all types of investment securities have emphasized the desirability of investment counsel in the care and handling of the funds of the Society. After a careful study of investment supervisory services, your finance committee, with the approval of the executive committee, entered into an arrangement with the Lincoln-Alliance Bank and Trust Company of Rochester by which the investment committee of the bank advises with your finance committee in all transactions affecting the securities in which the funds of the Society are invested.

Included in the bond list have been a number of bonds carried for years arbitrarily at par instead of cost as is the case with the rest of the securities. These bonds have been held so long that the records do not disclose the actual cost. In order to make the book value more nearly reflect cost, these values have been adjusted on the books of the Society to conform to the market value as of January 2, 1931. The difference in book value thus arrived at—\$67,862.00—was charged against the investment reserve account.

KENDALL B. CASTLE, *Treasurer.*

ARTHUR J. GOSNELL, *Assistant Treasurer.*

Description of Securities

Par Value	BONDS	Book Value
25,000	Alberta, Prov. of, Canada, 6's, 1931 @ 93.09 ..	\$23,272.50
25,000	Antwerp, City of, 5's, 1958 @ 92.23	23,057.50
15,000	Canada, Dominion of, 5's, 1952 @ 98.75	14,812.50
25,000	Copenhagen, City of, Denmark, 4½'s, 1953 @ 87.75	21,937.50
25,000	Denmark, Kingdom of, 4½'s, 1962 @ 87.87	21,967.50
25,000	Great Britain & Ireland, United Kingdom of, 5½'s, 1937 @ 100	25,000.00
10,000	Montreal, Island of, Metro. 5's, 1942 @ 96.33 ..	9,633.00
20,000	Norway, Kingdom of, 5's, 1963 @ 95.80	19,160.00
10,000	Ontario, Province of, 4½'s, 1933 @ 100.17	10,017.22
50,000	Toronto, City of, 4½'s, 1953 @ 100	50,000.00
10,000	Toronto, City of, 4½'s, 1955 @ 100	10,000.00
20,000	Westmount. City of, Quebec, 4½'s, 1955 @ 100	20,000.00
10,000	Atch., Top. & Santa Fe Adj. 4's, 1995 @ 88.75	8,875.00
60,000	Atch., Top. & Santa Fe 4's, 1995 @ 87.25	52,350.00
25,000	Atch., Top. & Santa Fe Conv. 4½'s, 1948 @ 113.27	28,319.50
20,000	Atlantic Coast Line 4½'s, 1964 @ 83.12	16,625.00
20,000	Buff., Roch. & Pitts. 4½'s, 1957 @ 85	17,000.00
25,000	Canadian National 4½'s, 1956 @ 98	24,500.00
50,000	Canadian National 5's, 1969 @ 99.65	49,825.00
50,000	Canadian Pacific, 4's perpetual @ 83.90	41,950.00
15,000	Canadian Pacific 5's, 1954 @ 100.48	15,072.92
30,000	Central Pacific 4's, 1949 @ 99.44	29,834.50
20,000	Chesapeake & Ohio 4½'s, 1995 @ 94.13	18,826.25
15,000	Chesapeake & Ohio 5's, 1939 @ 99.87	14,981.25
30,000	Chic., Burl. & Quincy 3½'s, 1949 @ 91	27,300.00
60,000	Chic., Mil. & St. Paul 3½'s, 1989 @ 74.75	44,850.00
5,000	Chic., Mil. & St. Paul 4½'s, 1989 @ 102.87	5,143.75
60,000	Chic. & Northwestern 3½'s, 1987 @ 94.87	56,925.00
5,000	Chic., St. Louis & Pitts., 5's, 1932 @ 101.33 ...	5,066.94
10,000	Chic., Union Station 4½'s, 1963 @ 91.15	9,115.00
15,000	Cleve., Cin., Chic. & St. Louis 4's, 1991 @ 93.75	14,063.00
40,000	Cleve., Cin., Chic. & St. Louis 5's, 1963 @ 99.47	39,790.00
25,000	Cleve. Short Line 4½'s, 1961 @ 100	25,000.00
30,000	Grand Trunk Western 4's, 1950 @ 77.66	23,300.00
5,000	Grand Trunk Ry. Co. of Canada 6's, 1936 @ 105.75	5,287.50
10,000	Great Northern 4½'s, 1961 @ 87	8,700.00
40,000	Illinois Central 3½'s, 1952 @ 96.34	38,537.50
20,000	Illinois Central, Louisville Div. 3½'s, 1953 @ 83	16,600.00
110,000	Lake Shore & Mich. So., 3½'s, 1997 @ 85	93,500.00
70,000	Lake Shore & Mich. So., 4's, 1931 @ 101.62 ...	71,135.56
40,000	Lehigh Valley 4½'s, 2003 @ 85	34,000.00
13,000	Long Island North Shore 5's, 1932 @ 100.12 ..	13,016.40
20,000	Michigan Central 3½'s, 1951 @ 84.50	16,900.00
15,000	Michigan Central 4's, 1940 @ 96.50	14,475.00
30,000	Morris & Essex 3½'s, 2000 @ 85	25,500.00
25,000	New York Central 5's, 2013 @ 105.33	26,333.75
60,000	New York Central & Hud. Riv. 3½'s, 1997 @ 85.75	51,450.00
30,000	New York Central & Hud. Riv. 4's, 1934 @ 100	30,000.00
15,000	N. Y., Chic. & St. Louis 4's, 1931 @ 100.81	15,121.54

\$248,857.72

Description of Securities—*continued*

Par Value	BONDS	Book Value
15,000	N. Y., Chic. & St. Louis 6's, 1932 @ 103.25 ...	15,487.50
30,000	Norfolk & Western 4's, 1944 @ 98.37	29,512.50
55,000	Northern Pacific 3's, 2047 @ 70.14	38,578.75
10,500	Northern Pacific 4's, 1997 @ 86.31	9,062.81
32,000	Northern Pacific 6's, 2047 @ 97.21	31,110.00
10,000	Oregon-Washington R. R. & Nav. Co. 4's, 1961 @ 74.75	\$7,475.00
40,000	Penn. R. R. A 4½'s, 1965 @ 94.75	37,900.00
10,000	Penn. R. R. B 5's, 1968 @ 89.25	8,925.00
20,000	Penn. R. R. Sec. 5's, 1964 @ 101.75	20,350.00
7,000	St. Louis & Southwestern 4's, 1989 @ 92.58 ...	6,481.25
10,000	St. Louis-San Francisco 6's, 1931 @ 102.84	10,284.42
5,000	Southern Pacific Co. 4's, 1949 @ 93.80	4,690.36
25,000	Southern Pacific Co. 4½'s, 1969 @ 96.37	24,093.75
8,000	Southern Pacific R. R. 4's, 1955 @ 86.93	6,954.50
50,000	Southern Railway 4's, 1956 @ 86.09	43,045.00
25,000	Toronto, Hamilton & Buff. 4½'s, 1966 @ 98.75	24,687.50
57,000	Union Pacific 4's, 1947 @ 86.89	49,527.81
20,000	Union Pacific 4's, 2008 @ 99.50	19,900.00
50,000	United N. J. R. R. & Canal 3½'s, 1951 @ 81 ...	40,500.00
10,000	Virginia & Southwestern 5's, 1958 @ 89.75 ...	8,975.00
15,000	Wabash R. R. 3½'s, 1941 @ 76.25	11,437.50
15,000	Wabash R. R. 5's, 1939 @ 100.25	15,037.50
10,000	West Shore 4's, 2361 @ 73.50	7,350.00
5,000	Wheeling & Lake Erie 6's, 1932 @ 104.27	5,213.67
7,000	Wisconsin Central 4's, 1949 @ 115.23	8,066.45
		\$1,513,916.63
10,000	Allegheny Corp. 5's, 1944 @ 103.50	10,350.00
20,000	Allegheny Corp. 5's, 1949 @ 102.75	20,550.00
19,000	Chesapeake Corp. 5's, 1947 @ 101.81	19,344.84
		50,244.84
35,000	American Tel. & Tel. 5's, 1960 @ 102	35,700.00
45,000	American Tel. & Tel. 5's, 1965 @ 100.26	45,119.86
20,000	Bell Tel. Co. of Canada 5's, 1960 @ 103.25	20,650.00
10,000	Bell Tel. Co. of Penn. 5's, 1948 @ 98.25	9,825.00
25,000	Birmingham Electric 4½'s, 1968 @ 93.25	23,312.50
25,000	Buffalo General Elec. 4½'s, 1981 @ 101	25,250.00
10,000	Commonwealth Edison Co. 5's, 1943 @ 98.50 ..	9,850.00
5,000	Commonwealth Edison Co. 5's, 1953 @ 105.50	5,275.00
18,500	Cumberland Tel. & Tel. Co. 5's, 1937 @ 102.25	18,916.25
25,000	Detroit Edison Co. 4½'s, 1961 @ 100.30	25,075.00
36,000	Federal Light & Traction Co. 6's, 1942 @ 103.23	37,164.50
50,000	Interborough Rapid Transit Co. 5's, 1966 @ 100	50,000.00
10,000	Mil. Elec. Ry. & Lt. Co. 5's, 1961 @ 98	9,800.00
30,000	Miss. Riv. Pow. Co. 5's, 1951 @ 99	29,700.00
20,000	Municipal Gas & Elec. of Roch. 4½'s, 1942 @ 100	20,000.00
115,000	New Amsterdam Gas Co. 5's, 1948 @ 100	115,000.00
25,000	New England Power Assoc. 5's, 1932 @ 99.56	24,892.36
19,000	New York & Jersey R. R. Co. 5's, 1932 @ 102.26	19,430.59
20,000	Northern States Power Co. 4½'s, 1961 @ 97.50	19,500.00
30,000	Northern States Power Co. 5's, 1941 @ 96.16 ..	28,850.00
10,000	Oklahoma Gas & Elec. Co. 5's, 1950 @ 96.37 ...	9,637.50
30,000	Pennsylvania Pwr. & Lt. Co. 4½'s, 1981 @ 96.25	28,875.00
10,000	Penn. State Water Corp. 5½'s, 1952 @ 100	10,000.00

Description of Securities—*continued*

Par Value	BONDS	Book Value	
25,000	Philadelphia Electric Co. 4's, 1971 @ 93.25	23,312.50	
25,000	Public Service Elec. & Gas Co. 4's, 1971 @ 93.50	23,375.00	
25,000	Puget Sound Pwr. & Lt. Co. 4½'s, 1932 @ 99.77	24,943.75	
10,000	Rochester Ry. Co. 5's, 1930 @ 100	10,000.00	
10,000	Southern Calif. Edison Co. 5's, 1944 @ 93	9,300.00	
30,000	Toledo Light & Power Co. 5's, 1932 @ 99.62 ..	29,887.50	
25,000	Union Elec. Lt. & Pwr. Co. 5's, 1932 @ 103.18	25,797.22	
5,000	United Light & Railways Co. 5's, 1932 @ 100.08	5,004.17	
35,000	West Penn Pwr. Co. 5's, 1963 @ 103.07	36,077.50	
20,000	Western Union Tel. Co. 4½'s, 1950 @ 88.86	17,772.50	
9,000	Western Union Tel. Co. 5's, 1960 @ 99.96	8,996.41	
			836,290.11
10,000	Advance Bag & Paper 6's, 1952 @ 100	10,000.00	
25,000	American Rolling Mill 4½'s, 1933 @ 96.88	24,221.88	
10,000	General Motors Accep. Corp. 5's, 1932 @ 101.20	10,120.83	
10,000	General Steel Castings 5½'s, 1949 @ 101.95 ...	10,195.00	
35,000	Humble Oil & Ref. Co. 5½'s, 1932 @ 104.02 ...	36,409.93	
25,000	International Match 5's, 1941 @ 95.75	23,937.50	
20,000	Kreuger & Toll 5's, 1959 @ 97.93	19,587.50	
10,000	Marland Oil 5's, 1932 @ 102	10,200.00	
10,000	Royal Dutch Co. 4's, 1945 @ 90.50	9,050.00	
10,000	Shell Union Oil 5's, 1949 @ 100	10,000.00	
30,000	Western Electric 5's, 1944 @ 102.47	30,742.50	
30,000	Youngstown Sheet & Tube Co. 5's, 1970 @ 100.75	30,225.00	
			224,690.14
1,000	Baptist Temple 4½'s, 1939 @ 75	750.00	
500	Baptist Temple 5's, 1942 @ 50	250.00	
			1,000
			<u>\$2,874,999.44</u>

Description of Securities—*continued*

Shares

STOCKS

100	Atlanta, Birm. & Coast \$5 pfd. @ 94.50	\$9,450.00	
27	Chic. & East. Ill. 6% pfd. @ 91.94	2,482.50	
100	Chic. & Northwestern \$7 pfd. @ 125.25	12,525.00	
100	Chic. Rock Island & Pac. 6% pfd. @ 95.20 ...	9,520.00	
300	Great Northern \$5 pfd. @ 107.33	32,200.00	
100	Missouri Pacific \$5 pfd. @ 128.50	12,850.00	
			\$79,027.50
300	Consolidated Gas Co. N. Y. \$5 cum. pfd. @ 95.65	\$28,695.00	
100	Long Island Lighting 6% cum. pfd. @ 105	10,500.00	
100	Public Service Elec. & Gas 6% pfd. @ 103.50	10,350.00	
200	Public Service Corp. of N. J. 6% cum. pfd. @ 110.06	22,012.50	
100	Rochester Tel. Corp. 6½% 1st cum. pfd. @ 101.50	10,150.00	
250	United Gas Improvement \$5 pfd. @ 97.75	24,437.50	
			106,145.00
100	Aluminum Co. of Amer. 6% cum. pfd. @ 104.50	\$10,450.00	
200	Amer. Metal Co. 6% cum. pfd. @ 113.75	22,750.00	
300	Colgate-Palmolive-Peet 6% pfd. @ 101.50 ...	30,450.00	
200	Eastman Kodak 6% pfd. @ 108.75	21,750.00	
2,000	General Elec. Spl. @ 11	22,000.00	
630	General Motors \$5 pfd. @ 96.72	60,937.95	
4	Stromberg-Carlson 6½% pfd. @ 100	400.00	
400	U. S. Steel Corp. \$7 cum. pfd. @ 135.11	54,043.75	
			222,781.70
200	Atch. Top. & Santa Fe com. @ 199.46	\$39,892.50	
115	Balt. & Ohio com. @ 120.36	13,842.11	
200	Carolina, Clinch. & Ohio com. stamped @ 103.50	20,700.00	
100	Carolina, Clinch. & Ohio com. unstamped @ 78	7,800.00	
110	New York Central @ 178.60	19,646.00	
200	Norfolk & Western com. @ 172.44	34,487.50	
200	Pere Marquette com. @ 146.25	29,250.00	
100	Southern Pacific Co. com. @ 133.25	13,325.00	
			178,943.11
550	American Tel. & Tel. Co. @ 169.01	\$92,956.25	
			92,956.25
110	Eastman Kodak com. @ 142.95	\$15,725.00	
30	Saugerties Mfg. Co. @ 10	300.00	
100	Stromberg-Carlson com. @ 37.15	3,715.00	
200	Vacuum Oil Co. @ 55.75	11,150.00	
			30,890.00
250	Irving Trust Co. @ 50.40	\$12,602.00	
40	National City Bank of N. Y. @ 488.55	19,542.00	
			32,144.00
15	Baltimore American @ 50	\$750.00	
960	Great American @ 26.65	25,587.50	
16	Halifax Fire Ins. Co. @ 28	448.00	
120	Hartford Fire Ins. Co. @ 69.75	8,370.00	
50	Home Fire Security Corp. @ 17.50	875.00	
300	Home Insurance Co. @ 37.84	11,352.58	
270	National Lib. Ins. Co. @ 32.50	8,775.00	
15	People's National @ 37.50	562.50	
			56,720.58
			<u>\$799,608.14</u>

SUMMARY

Foreign Bonds	248,857.72	
Railroad Bonds	1,513,916.63	
Railroad Holding Company Bonds	50,244.84	
Public Utility Bonds	836,290.11	
Industrial Bonds	224,690.14	
Miscellaneous Bonds	1,000.00	
Total Bonds		\$2,874,999.44
Railroad Stocks, Pfd.	\$79,027.50	
Public Utility Stocks, Pfd.	106,145.00	
Industrial Stocks, Pfd.	222,781.70	
Total		\$407,954.20
Railroad Stocks, Com.	\$178,943.11	
Public Utility Stocks, Com.	92,956.25	
Industrial Stocks, Com.	30,890.00	
Bank Stocks, Com.	32,144.00	
Insurance Stocks, Com.	56,720.58	
Total		391,653.94
Total Stocks		799,608.14
Total Stocks and Bonds		\$3,674,607.58
Mortgages—6% interest	\$605,365.00	
Mortgages—5½% interest	110,300.00	
Mortgages—5% interest	187,610.00	
Total Mortgages		903,275.00
Total Securities and Mortgages		\$4,577,882.58

